

THE ORCHARD LAKE SCHOOLS

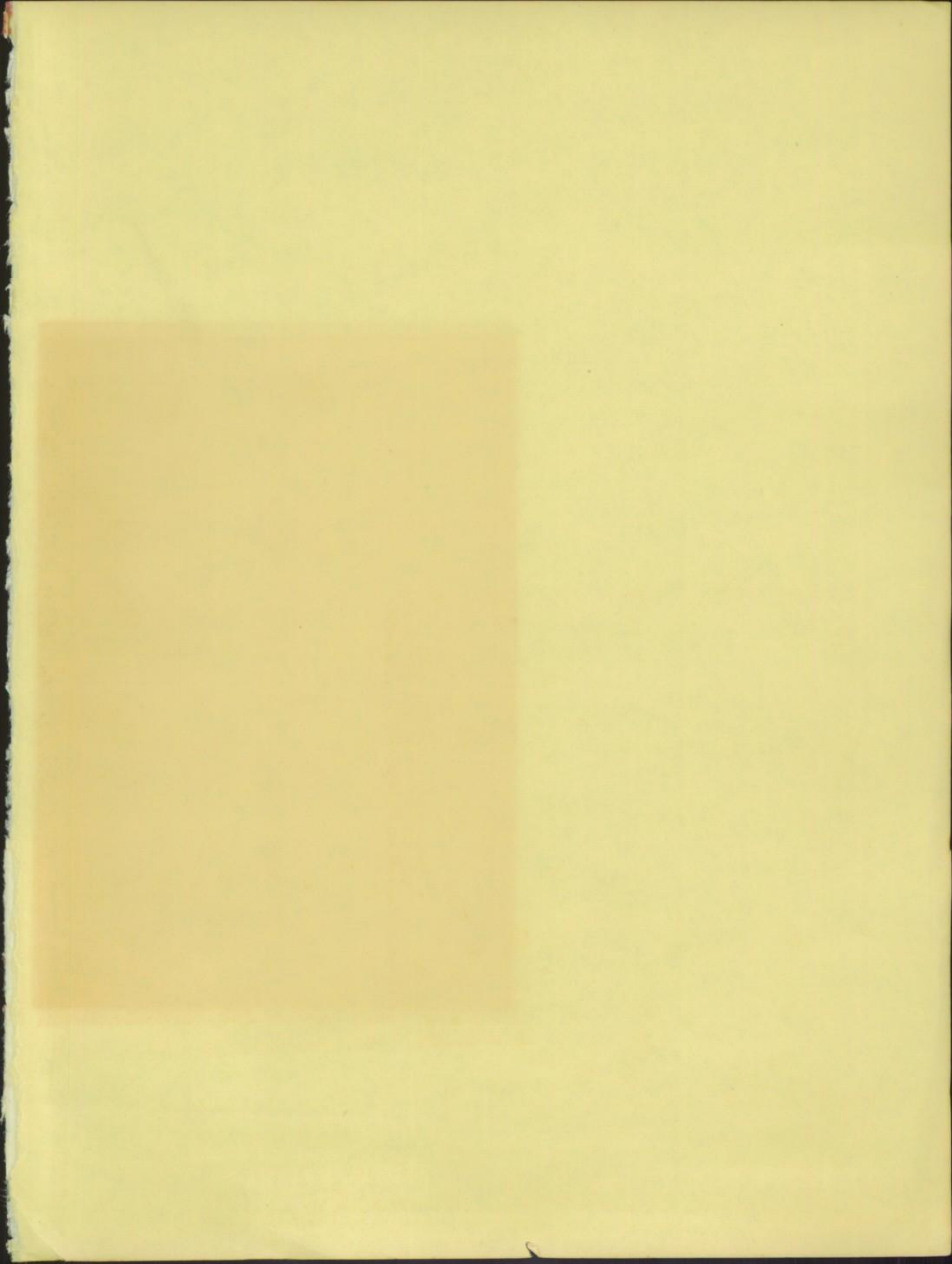
EAGLE

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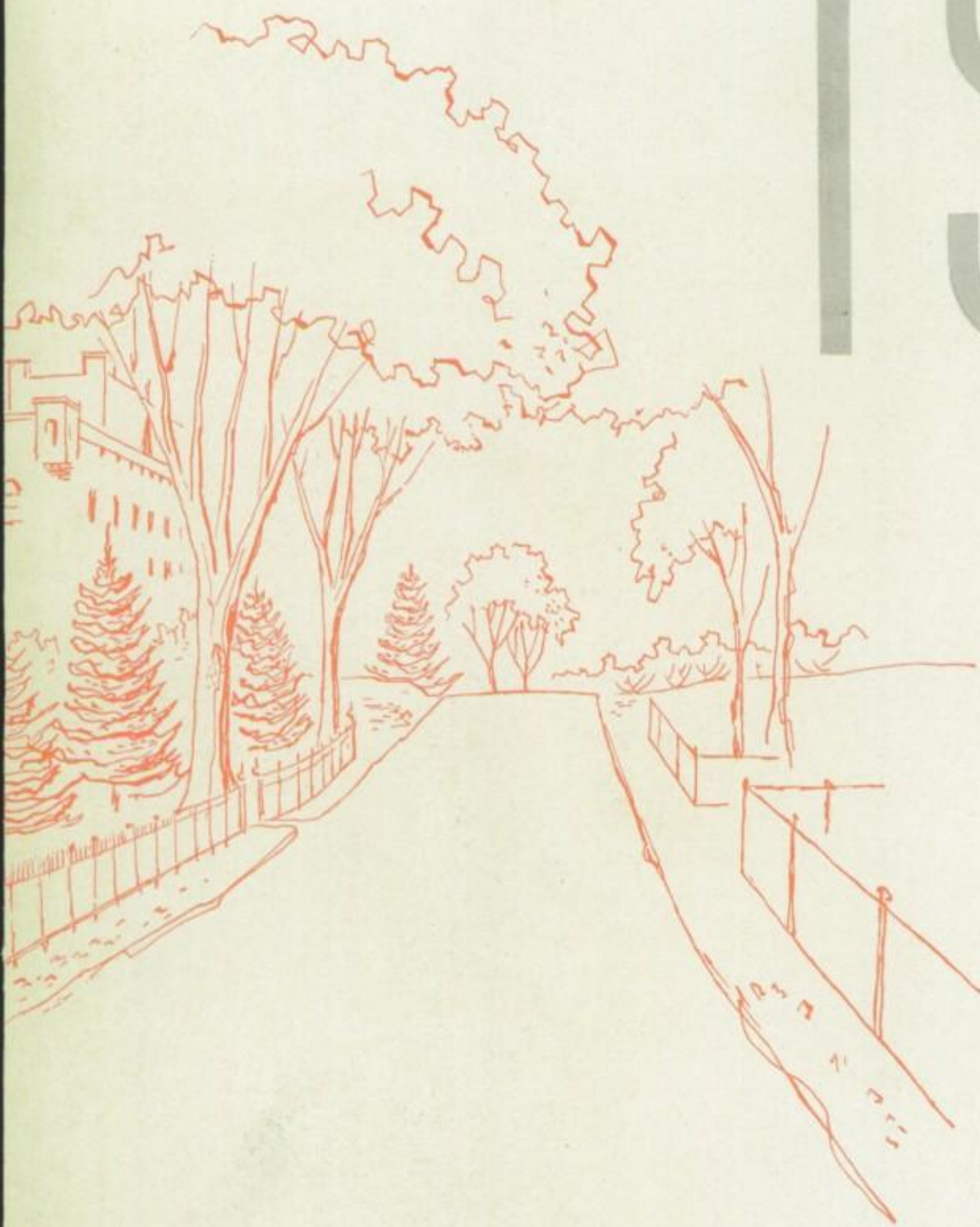






# THE EAGLE

# 1954



**VOLUME XVII**

*Published by the students of*  
**THE ORCHARD LAKE SCHOOLS**  
**SAINTS CYRIL AND METHODIUS SEMINARY**  
**SAINT MARY'S COLLEGE AND SAINT MARY'S HIGH SCHOOL**  
**ORCHARD LAKE, MICHIGAN**

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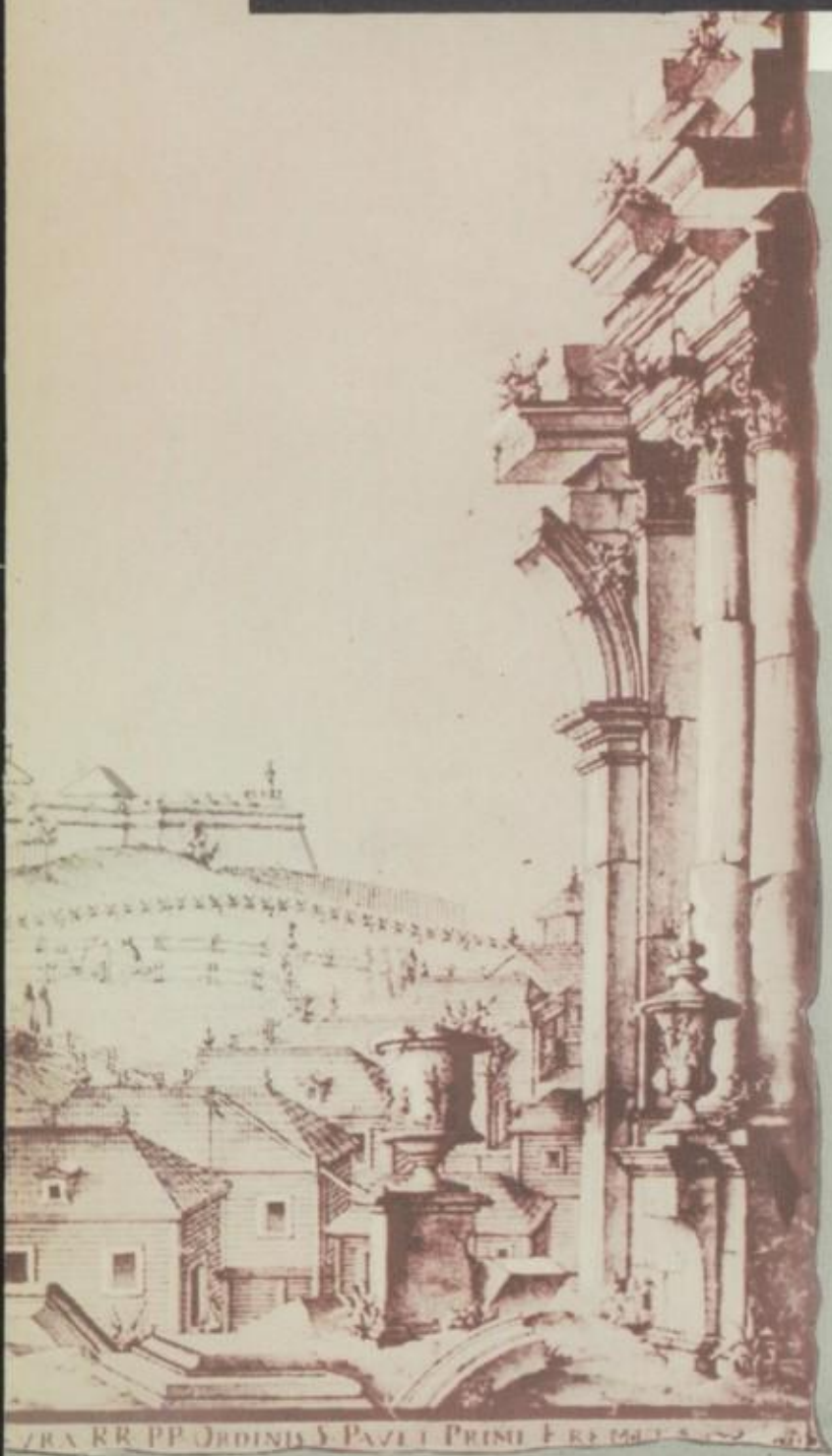




PROSPECTVS D. N. MONASTERII CLARI MONTIS CZENSTOCHOWIENSIS IN REGNO POLONIE. MIRACVLORVM CLARISSIME. S.

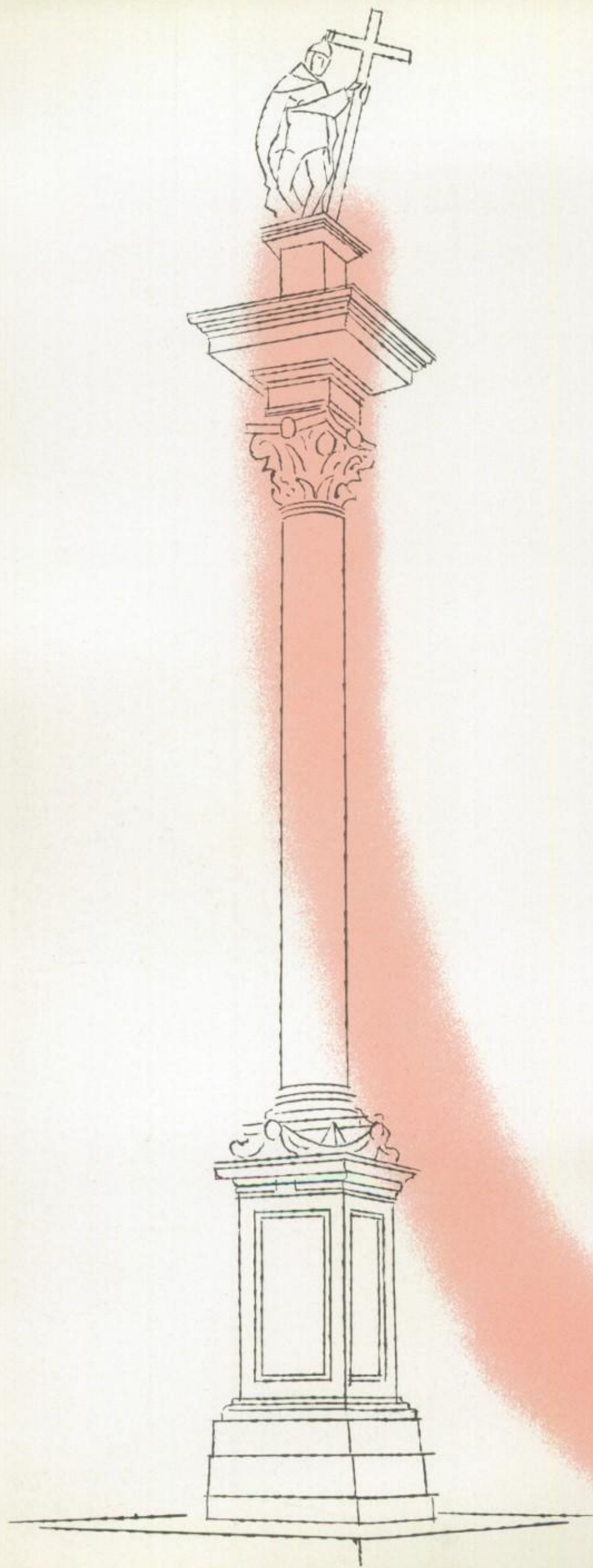


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## Symbol of Polish Catholic Culture







**I**n this centennial year of the first massive immigration of Poles to America, the Eagle of 1954 proudly dedicates this volume to American Catholics of Polish Descent who for one hundred years have enriched American culture by preserving the traditions and customs of their forefathers.







# ST. MARY'S

**L**ife at St. Mary's is indeed ideal for the young man whose goal is spiritual, intellectual, and physical maturity. Each season of the year brings with it new religious exercises, new academic endeavors, new social activities, and new athletic pastimes. The traditions and customs brought into being through many years grow and develop with each new graduating class, with each new Freshman class. While retaining the best of the old, youth forges on with the best of the new.

Autumn is the season of introduction. New students become acquainted with old; class schedules, courses, professors, residences are changed from those of the previous year. The opening retreat ushers in a revitalized spirit of piety and holiness. Football, softball, handball and tennis occupy the free moments. Hikes through the country-side around the near-by lakes fill the autumn afternoons free from classes. The evenings of October are spent in Rosary devotions to Our Lady. Freshman initiations come to a rollicking close at the annual Halloween "Gaudeamus," a term the man of St. Mary's soon learns to use when speaking of his parties. And on the last Sunday of October the Mission Society holds its annual Mission Rally. As the days trip by, the young man enjoys the free day which All Saints Day brings and prays with the universal Church on All Souls Day. The gray of autumn soon turns to the black and white contrasts of winter snow and death.

The daily recitation of the Rosary during the month of October is a must in the Orchard Lake Tradition.



Stamp collecting is one of the activities of the Students' Mission Crusade.



# IN THE FALL



To encourage and promote fluency and perfection in the English and Polish languages, gold and silver medals are awarded to the winners of the Annual Oratorical Contest.



To cultivate an interest in folk handicraft students stage an occasional exhibit of Polish wood-carvings.



Several times each year dramatic presentations commemorating significant holidays are arranged by members of the Polish Literary Society.



The "Ścierka", a graphic expression of the students' views of the Faculty and colleagues is anxiously awaited by the seminarians.





# ST. MARY'S

**W**hen December rolls around with its bitter frosts, the minds and hearts of all at Orchard Lake turn chiefly to the joyful season of Christmas. Usually a white blanket of snow provides the setting for the activities that are soon to take place. The first event of the Noel season is the annual Christmas Musicale. After the last notes have passed away, the Faculty and students break the traditional "opłatek" and wish each other the best for the coming year. On the eve of the day of departure for home, many of the students sing the traditional *Kolendy* as they march across the campus visiting the residence halls of Faculty and students, in each of which is found the Nativity Scene or *Złóbek*.

For those members of the Faculty and students who remain on the campus during the joyful season, the traditional Polish "Wigilia" is observed on Christmas Eve. At midnight all go to the campus chapel to attend the "Pasterka" otherwise known as Midnight Mass.

After the Christmas and Epiphany seasons are over, preparations are made for the Pre-Lenten Party. On the Tues-



Each year the Schola presents a program of Polish Christmas Carols, *Kolendy*, in downtown Detroit.

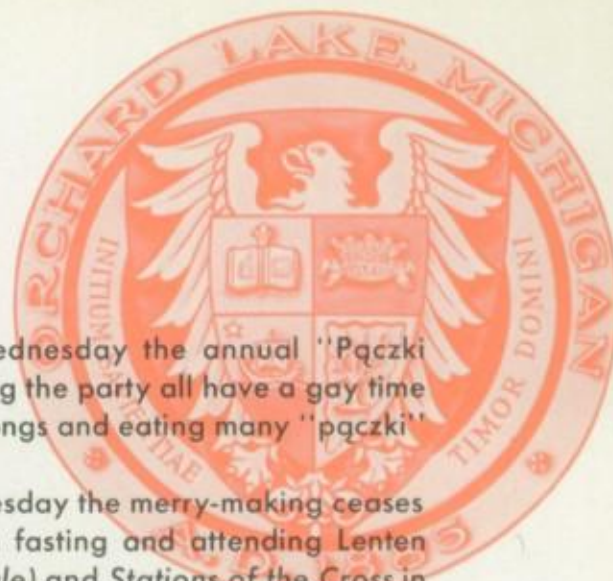
The lighting of the campus Christmas tree by the Rector opens the Christmas festivities at Orchard Lake.



The Rector and Vice-Rector are the first to break the traditional *Opłatek* at the annual Christmas Musicale.



# IN THE WINTER



day before Ash-Wednesday the annual "Pączki Party" is held. During the party all have a gay time singing Polish folk songs and eating many "pączki" or jelly doughnuts.

On Ash Wednesday the merry-making ceases and Lent is spent in fasting and attending Lenten services (*Gorzkie Żale*) and *Stations of the Cross* in preparation for the glorious triumph of Christ over death. The sombreness of the death of winter and its dormant life burst forth in full glory in the new vitality of spring.



On the Feast of the Epiphany students observe the Polish custom of marking the entrance doors of the residence halls with the traditional initials of the Magi.



A keen rivalry prompts the students of the various residence halls to outdo each other in preparing the most colorful Christmas crib.



On the eve of their departure for the Christmas recess college students dressed in native costumes go from hall to hall singing traditional Polish and English Christmas Carols.



# ST. MARY'S

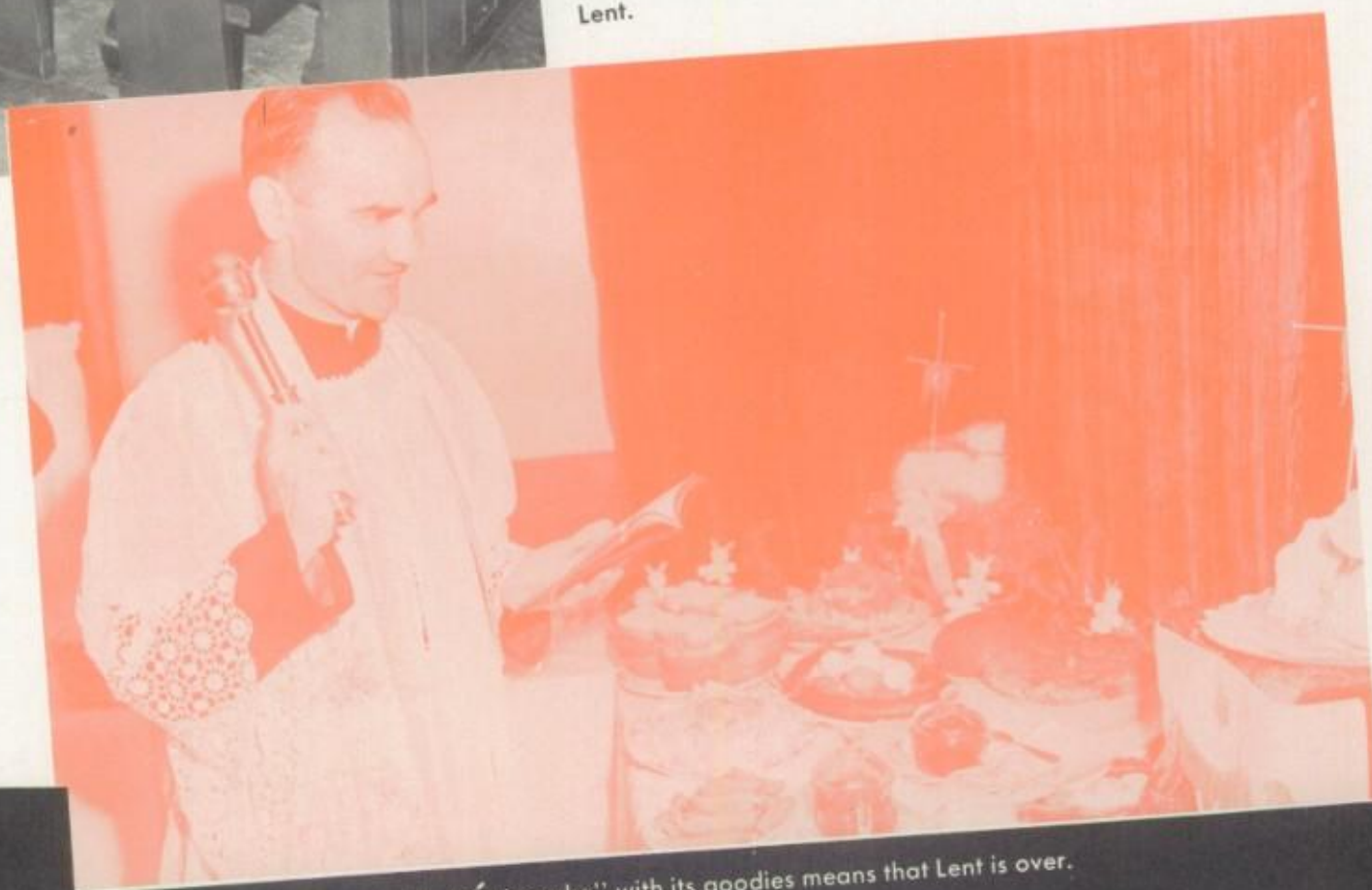
**T**he return of the robin, the sprouting of buds on trees, the beautiful blossoms in the orchard, all help to regenerate a lively feeling, fresh and pure, that the season of spring has come to Saint Mary's.

The religious services of Holy Week and the Easter holidays usher in the season of spring. The *Tenebrae* Services, adoration at the "Piwniczka" (Christ's prison cell) and "Grób" (Christ's grave), the blessings of Holy Saturday, all prepare for the traditional "święconka" (the hallow-fare). In this custom the spirit of brotherly love, unity, and joy over Christ's triumph of sin and spiritual death are commemorated. For the "święconka" each student brings food, as a gift to help in making this a joyous festivity. A table is beautifully decorated and on it are placed the many different foods. In the center, a Paschal lamb rests as a symbol of the Risen Christ. When all is in readiness one of the Fathers of the Faculty prays over and blesses the food after which all partake of the festal banquet. On March 19th is celebrated the

feast of St. Joseph and Founder's Day; on May 3rd the Feast of Our Lady, Queen of Poland. The month of May itself is again dedicated to Her and opens with a solemn procession to Her beautiful Grotto on the campus. The daily May devotions are the student's tribute of honor and love to his Mother in Heaven. The Spring concert pools the musical abilities of all campus forces. Other campus processions take place on the Feast of Corpus Christi to the four altars, and for the closing of May devotions to the Grotto. The Farewell Parties for the graduates on the eve of graduation close the school year and bring down the curtain on the many and varied customs of the Orchard Lake Schools.



The chanting of the "Gorzkie Żale" or the "Bitter Laments" is a traditional student devotion at Orchard Lake during Lent.



The "Święconka" with its goodies means that Lent is over.



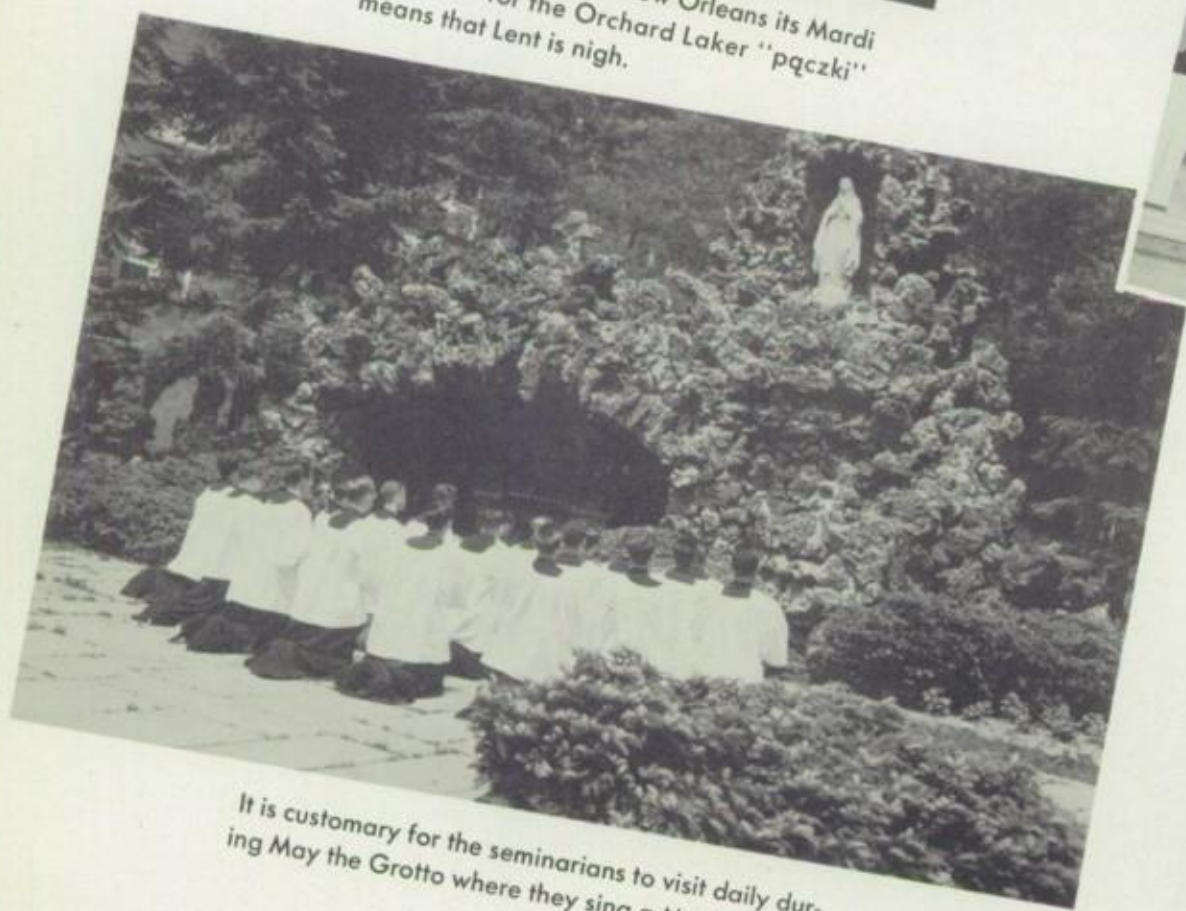
# IN THE SPRING



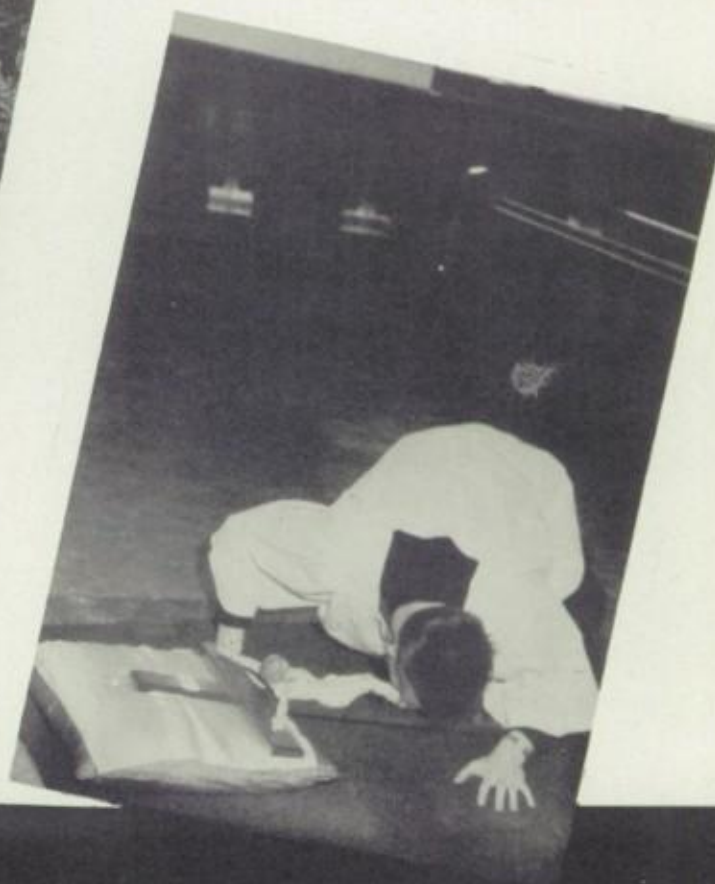
For the seminarian in New Orleans its Mardi Gras, but for the Orchard Laker "pączki" means that Lent is nigh.



Each student spends some time in adoration of the Blessed Sacrament on Holy Thursday.



It is customary for the seminarians to visit daily during May the Grotto where they sing a Marian hymn.



Gratitude and resignation to God's will is expressed by the adoration of the Cross on Good Friday.





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*Albert Nayer*



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## CUSTOMS, CULTURE AND TRADITION

The mark of an intelligent person is his knowledge of his personal relationship to the past and to the future, to the nation of which he is now a part and to the nation or nations from which descended his forefathers. Without such a knowledge he is unable to understand fully himself, his character, his environment, his place in the world at large. The current American interest in the past of its inhabitants, in the lands of their origin and their peoples, in the forbears of their friends and relatives-in-law is an encouraging sign of intellectual and cultural maturity.

For almost two hundred years the "foreign" was frowned upon, despised and condemned. Perhaps it was the immigrant's natural and understandable inferiority and self-consciousness which prompted him to take this unreasonable view when in reality he should have despised and condemned only that in the "foreign" which was worthy of condemnation: ignorance, destitution, injustice, and narrowmindedness. This tragic American bias against retaining anything "foreign" has in fact harmed America, for it has closed its eyes to and deprived it of so much that has beauty, wonder, and value.

Civilization, culture, and tradition do not come into being out of nothing; they are the outgrowth of a dynamic process of evolution. Every immigrant coming to America for the past one hundred and fifty years has brought with him his native culture, customs, and traditions. By retaining them in his daily life, he has given the land of his adoption an opportunity to adopt and incorporate into its own nascent and developing culture the best of that in his possession.

It should not be possible, therefore, for any one culture to dictate to another, for any one culture to forbid to another to contribute something of its own, for any one culture to stand in the way and block the efforts made at enriching the great American endowment. These groups of immigrants make no demands from any other immigration; out of the goodness of their hearts, they want only to give something to them all, they want only the privilege of sharing with them, of being allowed to share with them what to them is true, good, and beautiful.

It is a logical consequence that with this promising reawakening of interest in the past each national group should try to present to a "modern world," which has in so many thoughtless and sometimes lamentable ways broken ties with the "old world," where the children in so many cases never hear the sound of the language in which their very own parents were lulled to sleep, an appreciation and insight into the lives and characters of their forbears.





**T**

he Church of Christ, the faithful depository of the teaching of Divine Wisdom, cannot and does not think of deprecating or disdaining the particular characteristics which each people, with jealous and intelligible pride, cherishes and retains as a precious heritage. Her aim is a supernatural union in all embracing love, deeply felt and practiced, and not the unity which is exclusively external and superficial and by that very fact weak.

"The Church hails with joy and follows with her maternal blessing every method of guidance and care which aims at a wise and orderly evolution of particular forces and tendencies having their origin in the individual character of each race, provided that they are not opposed to the duties incumbent on men from their unity of origin and common destiny."

*Pius XII  
Summi Pontificatus*

"Man, as God wants him and the Church accepts him will never consider himself as firmly fixed in space and time if stripped of secure property and traditions. Herein the strong find the source of their ardent and fruitful vitality, and the weak, who are always the majority, are protected against pusillanimity and apathy, against slipping from their dignity as men. The long experience of Church educators of people confirm it; accordingly she is careful in every way to join the religious life to national customs and is particularly solicitous of those whom emigration or military service keeps far from their native land. Shipwreck of so many souls justifies, alas, this maternal apprehension of the Church, and imposes the conclusion that the security of property and attachment to ancient traditions, which are indispensable to the healthy integrity of man, are also fundamental elements of human society.

"Men established in their inviolable integrity as images of God, men proud of their personal dignity and of their healthy freedom, men, justly jealous of their equality with their fellows in all that touches the most essential bases of man's dignity, men firmly attached to their land and traditions—men in a word, characterized by this four-fold element.

"Continuity in time had always appeared essential to life in society, and it seemed that this could not be conceived if men were isolated from the past, present, and future. Now this is precisely the disturbing phenomenon of which we are today witnesses.

"Too often of the past hardly anything is any longer known, or, at most, only what is sufficient to guess at its hazy outlines in the accumulation of its ruins. The present is, for many, only the disordered rush of a torrent, which carries men like drift on its headlong course to the dark night of a future in which they will lose themselves with the stream that bears them on."

*Pope Pius XII  
Address to the College of Cardinals  
in February, 1946.*

"People are better instructed in the truths of faith and brought to appreciate the interior joys of religion far more effectively by the annual celebration of the sacred mysteries than by even the weightiest pronouncements of the teaching Church. For such pronouncements reach only the few, and these generally the more learned, whereas all the faithful are stirred and taught by the celebration of the feasts; pronouncements speak only once; celebrations speak annually, and as if were continuously; pronouncements affect the mind primarily; celebrations have a salutary influence on the mind and heart, i.e. on the whole man. Since man is composed of body and soul, he has need of being moved and stimulated by the external solemnities of festivals. And such is the variety and beauty of the sacred rites, that he will drink more deeply of divine truths, will assimilate them into his very flesh and blood, and will make them a source of strength for progress in his spiritual life."

*Pius XI  
Quas Primas*

"The ritual of Church services, the sacred symbols, the traditional religious exercises, the church architecture and decorations, and the parish societies, all contribute a great deal to the conservation of the traditional values of the ethnic group. The group's religion and its culture complement each other most completely . . . each working to reinforce and to preserve the other."

*S. J. Nuesse and T. J. Horte, eds.  
The Sociology of the Parish*

"In looking after the interests of the rural community, rural leaders will not underestimate the racial and cultural history of the people of the community, but will rather seek to preserve what is best in their traditions, so as to inspire love of family, loyalty to country, and devotion to Christ's Church."

*National Catholic Rural Life Conference  
Manifesto on Rural Life*

"... It is a matter of appreciating what there may be of Old World culture in the soul of even the poorest and most ignorant immigrant who has found his way to the United States. It is to be regretted that many immigrants conform so quickly and completely in all respects to American standards and become genuinely ashamed of their heritage. The man with two cultural homes is much less to be feared than the man who has none at all."

*Carl Wittke, Ph.D.  
We Who Built America*

"The notion that every problem can be studied without the background of tradition must condemn men to a chronic childishness. No man, no generation is capable of rediscovering all the truths men need. The men of any generation, as Bernard of Chartres puts it, are like dwarfs seated on the shoulders of giants. In developing knowledge men must collaborate with their ancestors. Otherwise they must begin, not where their ancestors arrived, but where the ancestors began."

*Walter Lippman  
Address in Philadelphia, December 29, 1940*

"These heritages—these traditions and memories—are very real and tenacious, and cannot be brushed aside lightly without sad results. Americanization movements have been inclined to set the heritages aside and make abrupt breaks with the past. This has brought disorganization. 'To require that he (the immigrant) forget the home of his birth is neither necessary nor desirable. Memory may enrich the present while it sanctifies the past. Destroy it, and we have by that much less a man.'"

*W. C. Smith  
Americans in the Making*

"Working counter to the welfare associations, and materially slowing up the process of assimilation are the American anti-alien groups. . . . Paradoxical as it may seem, the most valuable aid in the transition stage is the promotion of the exactly opposite program from that desired by ardent patriots, namely, the stimulation of interest and enthusiasm for Old World cultural traditions. This furnishes a social bond to hold the rudderless until the transition is complete. There is no danger that it will become divisive because participation in the dominant American system is inescapable."

*Clara A. Hardin  
The Second Generation*

"It is a high privilege to bear witness to the debt which this country owes to men of Polish blood. Gratefully we acknowledge



the services of those intrepid champions of human freedom—Pulaski and Kościuszko—whose very names are watchwords of liberty and whose deeds are part of the imperishable record of American independence. . . . They and the millions of other men and women of Polish blood, who have united their destinies with those of America—whether in the days of Colonial settlement; in the war to attain independence; in the hard struggle out of which emerged our national unity; in the great journeyings across the Western Plains to the slopes of the Pacific; on farms or in town and city—through all of our history they have made their full contribution to the up-building of our institutions and to the fulfillment of our national life."

Franklin D. Roosevelt  
Address at Arlington National Cemetery  
October 11, 1937

"In our own American community we have sought to submerge all of the old hatreds, all the old fears, of the old world. We are Anglo-Saxon and Latin, we are Irish and Teuton and Jewish and Scandinavian and Slav—we are Americans. We belong to many races and colors and creeds—we are American!"

Franklin D. Roosevelt  
Address delivered in Boston, Mass.  
October 30, 1940

"America is a land of but one people, gathered from many countries. Some came for love of money and some for love of freedom. Whatever the lure that brought us, each has his gift. Irish lad and Scot, Englishman and Dutch, Italian, Greek, French and Spaniard, Slav, Teuton, Norse, Negro—all have come with their gifts and have laid them on the Altar of America.

"All brought their music—dirge and dance and wassail song, proud march and religious chant. All brought music and their instruments for the making of music, those many children of the harp and lute.

"All brought their poetry, winged tales of man's many passions, folk songs and psalm, ballads of heroes and tunes of the sea, lilting scraps caught from the sky and field, or mighty dreams and dramas that tell of primal struggles of the profoundest meaning. All brought poetry.

"All brought art, fancies of the mind, woven in wood or wool, silk, stone or metal—rugs and baskets, gates of fine design and modeled gardens, houses and walls, pillars and roofs, windows, statues and painting—all brought their art and hand craft.

"Then too, each brought some homely thing, some touch of the familiar home field or forest, kitchen or dress—a favorite tree or fruit, an accustomed flower, a style in cookery or in costume—each brought some homelike, familiar thing."

Franklin H. Lane  
America's Making

"... In contrast with other immigrant groups, the American Pole has been able to retain to an unusual degree the Polish culture pattern within the American environment. This is due to the persistence with which the Polish immigrant clings to his nationalistic memories, the strength of the Roman Catholic Church, the unselfish willingness with which the American Pole supports his own institutions in America, the continued interest of the Polish Government, and the activities of the Kościuszko Foundation. When this tendency is not carried to extremes, and when it aims to integrate the best elements of Polish culture into the culture pattern of America's culture, then it helps to create the best type of American Pole."

Joseph S. Roucek  
Introduction to Racial and National Minorities

"The success of the Polish colonies, which grew up in Pennsylvania, Connecticut, and Massachusetts, at Chicago, New York, Detroit, Milwaukee, Cleveland, Buffalo and elsewhere, in meeting these problems of readjustment is due to the parishes which were quickly organized in every Polish group and to the Polish American Associations. . . ."

H. H. Fisher  
America and the New Poland

Traditionally, a Polish mother in bidding good-bye to her son, departing for America, would give him to take with himself a handkerchief filled with Polish soil.

"Would it have been better if we had not forced the child of the immigrant into the American public school, where the teacher was unsympathetic with un-American ideas and institutions while the pupils were intolerant of foreign food, dress, and ways? Some will reply: 'No, since the stage of assimilation in which we now find ourselves is inevitable, it is better to 'hold it over with' in a single generation than to 'prolong the agony' through a series of generations. Others will observe: 'There would have been far less anguish, moral wreckage, and social damage if the strain of Americanizing had been distributed among children, grandchildren, and great-grandchildren.'"

E. A. Ross  
Introduction to Americans in the Making

"The Catholic Church, according to a comparison of Benson, is like a great cathedral, which shelters under one extensive roof a great variety of small churches and chapels. It is one and universal wherever men acknowledge membership in it, profess the same truths of faith, submit to the same hierarchy, and receive essentially the same sacraments. But the Church, though it has ends which transcend time and nationality, is also a living organism which lives and wages battle on earth, immersed in the vortex of history, built by individuals and nations. The Church does not limit itself to preaching the eternal truths; it created and creates its own culture. And that is why there is in the Church not only one common foundation and one flight to the heavens, but, consistent with the original comparisons made to the Gothic cathedral, also many varied chapels, differing in as many varied shades as the spirit in keeping with faith, sacraments and hierarchy could create.

"There are, for example in the Church many schools of thought, many systems of spirituality and many styles not only of architecture but also of prayer. It is no object of wonder then that the Catholic faith embraces and integrates these various national chapels. The nation has been for many ages that group which has most intensely influenced and cast the life of the people impressing its mark on thought, culture and custom. It would be strange indeed if the nation did not also have its trace on religion in all its varied aspects of relation to God and neighbor. It is an incontrovertible fact that catholicism integrates in itself the variety of many nations, thoughts, prayers, and customs.

"I would further claim that the Catholic concept of culture has nothing in common with the all-levelling strickle. It is based on the ideal harmony of hundreds of cultures and their local differences. The Church is not the 'corpus politicum' of Hobbes, composed of identical atoms, but an organic whole blending in one faith and under one spiritual authority an unlimited variety of nuances, the sum body and interrelation of which creates the oneness and greatness of the whole. That is why, paranthetically speaking, wherever the Catholic Church exercises true rule over souls, it is then more than any other a true Church of that country in the truest and fullest meaning of the words."

I. M. Bocheński, O.P.,  
Szkice Etyczne





The Mass attended by the first large Polish immigrant group to the United States was offered under a spreading oak tree at Panna Maria, Texas.

We can come to know a country only through its people; and its people only through their customs. They are a reflection of their every-day life, of their every hope and prayer; they are the expression of every basic human sentiment: love, thanksgiving, joy, fear, fidelity, concern, forgiveness, prayer and devotion. They are the key to a national character, to an understanding and appreciation of all those things which make the man, which influence him, and which urge him on to struggle for his life, freedom, and happiness.

The Eagle of 1954 is our effort to present to America a key to the understanding of the American of Polish descent. Numbering over six million and constituting one-sixth of the Catholic population of this country, these people, our people, we ourselves, feel that the best of what was given to us by our ancestors can be given to America and woven into its culture to enrich and beautify it. We are able to look at the cultures of other immigrations and appreciate the best in them; by sketching this picture of the customs of the Americans of Polish ancestry we hope we can make easier for the others an appreciation of the culture to which we are heirs.

The theme of The Eagle of 1954 is then the body of Catholic Religious Customs of Poland. It is the story of Polish feasts and fasts, of stern hardship and great gaiety, of plowing and praying and playing, of festival and dance, of religious service and unceasing devotion, of the Polish country-side and the modern metropolis. It is an effort to picture that characteristic beauty of the traditional ways of the life of a people who believe that their home is a true "Church in miniature."

The Pole has been a Catholic for one thousand years. He has never known infidelity to his religion; he has never deviated into error and schism; he has never rebelled against the authority of Rome. His whole life therefore is wholly permeated by the influence of his religion. For him work, religion and recreation are as inseparable as life itself. Every phase of his daily routine of sowing, tending, and reaping the crops is associated in some way with deep religious beliefs. All his festivals are tied up with feasts in the Church Calendar and the periods of accomplishment of his work. Most holidays are related to and named in honor of a Saint. Practically every day bears the name of some Saint which is frequently used instead of the numerical calendar designation. Countless proverbs incorporating Saint's names mark the calendar of the peasant as they foretell the weather, give advice on farming or remark about phenomena in nature.

Poland is a land of poetry and legend. No European country celebrates so many religious holidays, almost all of which are related in some way to the cycle of work on the land, because ninety-five per cent of Poland is Catholic and three-fourths of its population is rural. The home and the Church are the Pole's only interests. For Church which is the social center of the village he will dress as for a party.

The piety of the Pole is practical not theoretical. For him God is a loving Father who helps him in his work, blesses his crops, cures his ills, provides his bread, gives him his children, and takes away his loved ones in death. God is not an abstract concept about whom he can make predications but a Person whom he can love, worship, and adore. Christ, Mary, and the Saints are intimately familiar figures who come to his aid with counsel, guidance, sympathy and consolation.

The Pole is often poor in worldly wealth but rich in spirit. He is proud and fiery; he is a hard worker who loves to play; though restrained, he is capable of being free; realistic, hard-headed, sensible, he believes in self-discipline; he is independent and much concerned about honor; and he has the genius for fusing every event of his intensely lived life into a deeply felt religious and national tradition.

The history of Poland is not a history of external changes in rule and boundaries, but of internal integrity and solidarity in custom and tradition. Because of its location in central Europe, it found itself at once the bridge and highway between East and West. Because it had no natural boundaries, it was constantly open to attack. Through the hundreds of years of its history it has endlessly and stubbornly resisted conquest. Almost all of its wars took on the vestige of religious crusades for they were always fought in defense of not only a national entity but a religious heritage. The Turk, Tartar, Swede, Nazi, Communist—all tried to sever it from its Catholic foundation. Always the Pole resisted, as he continues to do today.

The Pole jealously guards his religion, his language, and his customs. Because of its history, anyone who tries to take any of these away from him is a mortal enemy who he thinks is trying to



destroy him. The soil of Poland is a soil saturated with the blood of martyrs for whom religion and nationality—Catholic and Polish—were synonymous.

The Pole has but one interpretation of life: the religious one. In his country you don't see religion; in Poland you feel it.

The Pole loves that which appeals to the aesthetic sense of the soul; he loves singing and dancing, processions and pilgrimages, flowers, warmth, color, pageantry and ceremony. That is why the richness of the Catholic liturgy and worship so suit his ebullient and effusive temperament.

In an essay entitled "The Church in Poland" Fr. I. M. Bocheński, the eminent Polish Dominican, has pointed out that the Church of his native land is one of the greatest pillars of contemporary Catholic Culture. Though in its history it has provided as compared with other Catholic countries, few great thinkers, little missionary activity, no great expeditions, it has accomplished in reality more than all of these taken together, because it has realized the end for which the Church was established. By creating a unified people living with faith and charity it has occupied itself with the very reason of its existence and not with its means, for essentially the work of the Church is not earthly fame, not a highly developed theology, not the conquest of foreign lands, but the salvation of souls. The Catholic characteristic of Poland is nothing like the splendor and mysticism of the Spanish nor anything like the profundity of French theory; words can't describe it, for it is fashioned of the intangible qualities of piety and devotion which are rooted in the heart and which meet the eye at every devotional service, at every prayer, every procession, in every Polish home. Through one thousand years the Church of Poland was able to create its own admirable and distinctive body of custom, art, and Catholic life which on all levels seek to effect a deeper realization of the teachings of the Gospel.

The Poles, as Catholics, have many customs in common with other Catholic countries. Our treatment of their religious customs will omit those which are the same the world over; it will be limited only to those customs which have a distinctive aspect or flavor in Poland, or which are not at all found anywhere else in the Catholic culture of the world.

We have chosen to describe these customs as they existed and still exist in Poland because those which have been brought to America are an extension or an adaptation of these original ones and can be more fully understood and appreciated in the light of the source from which they flowed and in which they had their origin.

The mosaic of American culture is now in the process of being wrought. The descendants of the Spaniard, the Frenchman, the Englishman, the Irishman, the German, the Pole, the Italian, the Greek, the Czech, the Swede, the Hollander are all lending the small colorful fragments of their customs which will appear in the picture of beauty which will result. Without these roots of other traditions the tree of American culture will never give forth the full fruit for which it has the potential.



## Folio I

### General Introduction

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  - Christmas Carols
  - Christmas Day
  - Marionette Theatre
  - Nativity Plays
- IV. The Twelve Days
  - Feast of St. Stephen
  - Feast of St. John
  - Feast of St. Sylvester
  - New Year's Day
  - Epiphany
- V. Our Lady of the Candles

## Folio III

### Customs of Spring

- I. Introduction
- II. Pre-Lenten Season
  - Shrovetide and the Last Days
  - Pre-Lenten Carnival
  - Doughnuts
- III. Lent
  - Ash Wednesday
  - The Bitter Laments
  - Feast of St. Casimir
  - The Gregs
  - The Annunciation
- IV. Holy Week
  - Palm Sunday
  - Tenebrae Services
  - Holy Thursday
  - Good Friday
  - Holy Saturday
- V. Easter Sunday
  - The Easter Mass
  - Hallow-Fare
  - Easter eggs
  - Easter Monday
- VI. St. George's Day
- VII. St. Adalbert
- VIII. Rogation Days—Feast of St. Mark

## Folio IV

### Customs of Summer

- I. Introduction
- II. May
  - In honor of Mary
  - Marian Paintings and Shrines
  - May Devotions
  - May Processions
  - SS. Philip and James
  - Feast of St. Stanislaus
  - Feast of St. Andrew Bobola
- III. Pentecost
  - Fire Games
  - Outings
  - Constitution Day
- IV. Corpus Christi
  - Wreaths
  - The Horse Festival
- V. Vigil of St. John
- VI. The Harvest
  - Harvest Festival
- VII. Our Lady of Flowers

## Folio V

### Customs of Fall

- I. Introduction
- II. Feast of the Holy Rosary
- III. Feast of All Saints
- IV. All Souls Day
- V. Feast of St. Hedwig
- VI. Feast of St. Martin

### Other Customs

Polish Hymns  
Polish Greeting  
Saturday

### Polish Saints and Blessed



With a picture of Our Lady of Czestochowa under his arm, the Polish immigrant stepped on American soil, trusting in God and confident of a bright future.





1954









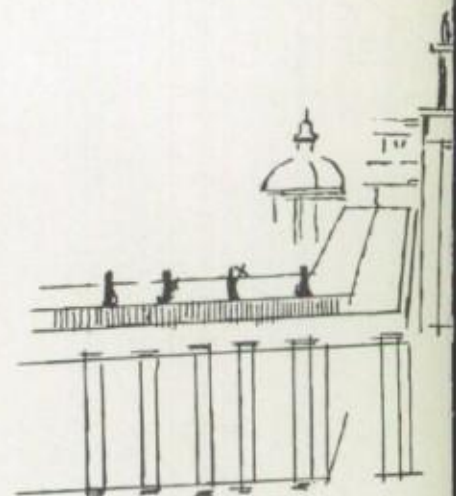
**T**he innermost resources of a people are quite naturally expressed by the body of its customs . . .

"In a society that ignores its healthiest and most fertile traditions, the body of customs strives to make it maintain a living continuity with the past . . . one resulting from the profound feelings of generations, which have found in their customs the expression of their special aspirations, their beliefs, desires and sorrows, their glorious memories of the past and their hopes for the future. . . .

"Thanks to the efforts of special groups, valuable customs are being preserved or given new life. We cannot but praise those who, with competence and devotion, help those groups and direct their efforts, as well as those who directly cooperate with them. . . ."

*Pius PP. XII*

The above quotations are excerpts from an address by Pope Pius XII made in Rome on July 19, 1953, to delegates who came to the Eternal City from the International Folklore Festival held in Nice, France.











*His Eminence*  
Edward Cardinal Mooney  
Archbishop of Detroit

"Each racial group amongst us has its own characteristics of mind and heart which are faithfully reflected in their maternal tongue. No one comes to know any people thoroughly until he knows their language. And to minister to any people fruitfully we must know them thoroughly. . . . The young priest who can preach in Polish as well as in English, and in English as well as in Polish, has doubled his value to the Church."

His Eminence Edward Cardinal Mooney  
April 15, 1941





*His Excellency*  
Allen J. Babcock, D.D.  
Auxiliary Bishop of Detroit



*His Excellency*  
Alexander M. Zaleski, D.D.  
Auxiliary Bishop of Detroit





His Holiness Pope Pius XII  
and  
His Eminence Edward Cardinal Mooney





*His Eminence*  
Giuseppe Cardinal Pizzardo  
Prefect of The Sacred Congregation  
of Seminaries and Universities



*The Most Reverend*  
Amleto Giovanni Cicognani  
Apostolic Delegate to the United States



*His Eminence*  
Adeodato Giovanni Cardinal Piazza  
Secretary of The Consistorial Congregation  
Emigrant and Immigrant Affairs



## those whom we serve

**I**t takes twelve years of specialized training to prepare a young man for the priesthood. As in every profession, so also in the ministry a young man must be trained in a special way in order to serve adequately the people with whom he will labor. Many of the Ordinaries in the United States in whose dioceses reside substantial groups of American Catholics of Polish descent fully appreciate that the special training given by the Orchard Lake Schools can fully prepare their priesthood students and fully equip them for their vital work as priests. Knowledge of the cultural background of a people, of their traditions, and customs, of their spirit and temperament, their language and literature, will be invaluable aids in effective ministration to any homogenous group of Catholics who, in the words of His Eminence Cardinal Mooney, "have a right to have the consolations of their religion administered to them in their native tongue."

To the Ordinaries appearing on these pages, all of whom have enrolled their divinity students of Polish extraction in the Orchard Lake Seminary, the School expresses profound gratitude for the sacred trust that has been placed in its hands. Polish-Americans have contributed much to the building-up of the Catholic Church in America and its growing tradition; if given the opportunity, they have yet much more to add. At their fore will always stand to guide the faithful the clerical alumni of the Orchard Lake Schools.



*His Eminence*  
Edward Cardinal Mooney  
Detroit



*Most Reverend*  
Thomas E. Molloy  
Brooklyn



*Most Reverend*  
John F. Noll  
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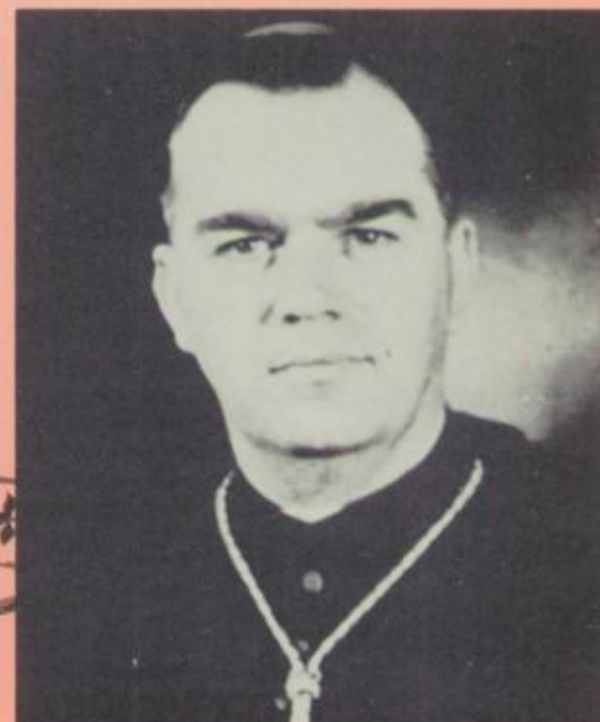
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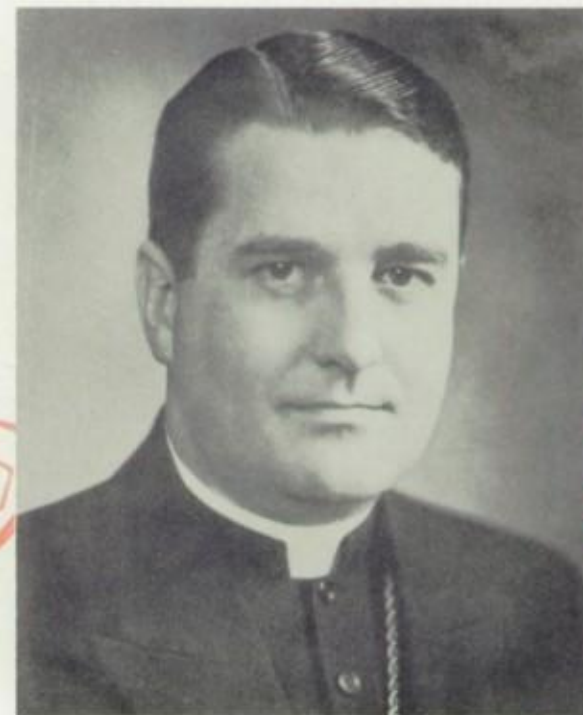
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Providence



Most Reverend  
Christopher J. Weldon  
Springfield



Most Reverend  
Stephen S. Woźnicki  
Saginaw



Most Reverend  
John J. Wright  
Worcester



# corporation members

**E**ach immigrant group coming to a new country brings with itself the traditions and customs of its Fatherland. These it adds to the existing culture of the country, thereby deepening and enriching it with new and unique contributions. The Poles were no exception to this, and they too added much to the body of American Catholic tradition. Playing a significant role in the preservation of Polish customs in America is the Orchard Lake Seminary, whose title of ownership is in the hands of the members of the Corporation, upon whom depends the future development of the Orchard Lake Schools.



Most Reverend  
Joseph J. Gawlina



His Eminence  
Edward Cardinal Mooney



Most Reverend  
John M. Gannon



Most Reverend  
Stanislaus V. Bona



Most Reverend  
Walter E. Foery



Most Reverend  
Stephen S. Woźnicki



Most Reverend  
Thomas L. Noa



Most Reverend  
Henry T. Klonowski



Most Reverend  
Roman R. Atkielski



Most Reverend  
Alexander M. Zaleski



Most Reverend  
David F. Cunningham



Most Reverend  
John J. Król



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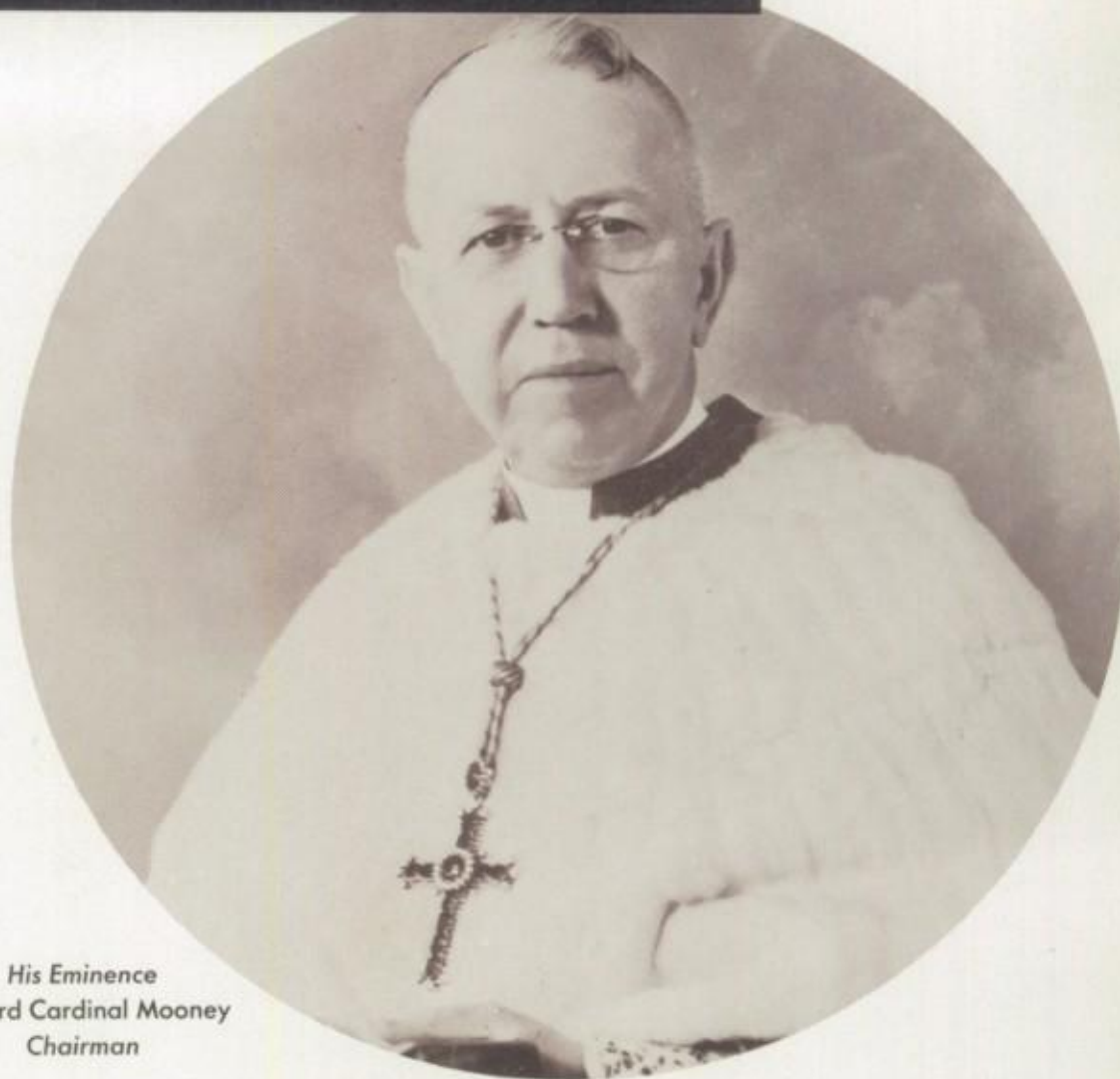
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- Rt. Rev. Msgr. Stanislaus Skrzycki, LL.D.  
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Hamtramck, Michigan
- Rt. Rev. Msgr. Edward J. Szumal  
Orchard Lake, Michigan
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Orchard Lake, Michigan
- Rev. Ladislaus Urbanik  
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Detroit, Michigan
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Hammond, Indiana





## board of trustees

**"T**he innermost resources of a people are quite naturally expressed by the body of its customs: the tales and legends, the games and pageants, in which it displays the splendor of its distinctive dress and the originality of its various groups and symbols." These words of Pope Pius XII sketch the general nature and sources of a people's customs. By keeping these alive, the minds of the people are kept alert and they are preserved from cultural laziness, which is a sign of the degeneration of the social organism.



His Eminence  
Edward Cardinal Mooney  
Chairman



John Wysocki  
Vice-Chairman



Rt. Rev. Msgr.  
Adalbert Żądala  
Detroit, Michigan

Every member of the Board of Trustees realizes the importance of preserving and continuing the customs and traditions of the Polish people. By affording young men of Polish extraction the opportunity to study the culture of their forebears, they are at the same time making them better qualified to appreciate the distinctive aspects of other cultures, to discover their inner meaning, and to perceive in them their original qualities. This is one of the chief elements of the training given to each student of the Orchard Lake Schools.



Rt. Rev. Msgr.  
Casimir Piejda  
Syracuse, New York



Rt. Rev. Msgr.  
Vincent Borkowicz  
Detroit, Michigan



Rev. Francis Kasprowicz  
Trenton, New Jersey





Hon. Arthur Kościński, LL.B.  
Detroit, Michigan



Chester Kozdrój, M.S., J.D.  
Detroit, Michigan



Rev. Ladislaus Krych  
Wyandotte, Michigan



Rev. Peter Walkowiak  
Hamtramck, Michigan



Rev. Boleslaus Milinkiewicz  
Detroit, Michigan



Rev. Ladislaus Radzik  
Gardner, Massachusetts



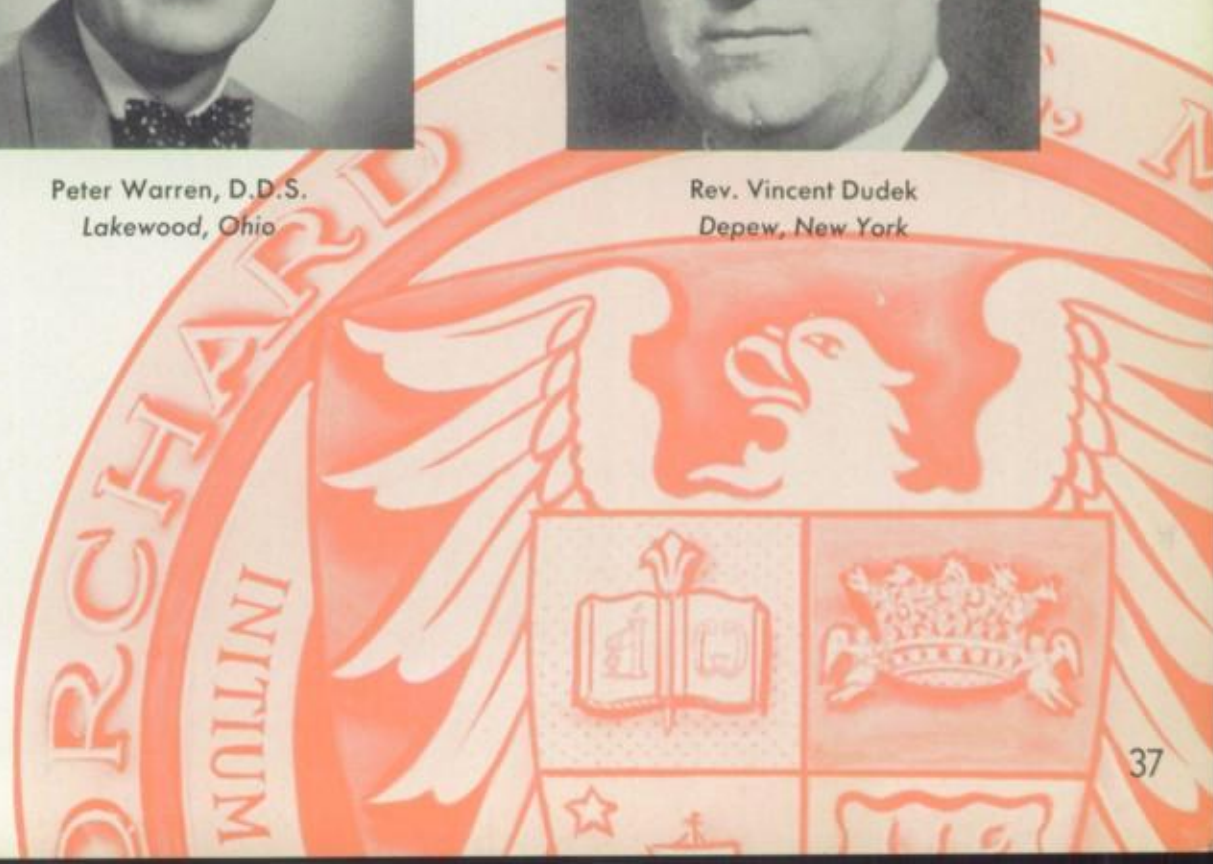
Hon. Frank Schemanske, LL.B.  
Detroit, Michigan



Peter Warren, D.D.S.  
Lakewood, Ohio



Rev. Vincent Dudek  
Depew, New York







INITIUM SAPIENTIAE



**D**

6 czerwca, 1954

rodzy Graduanci,

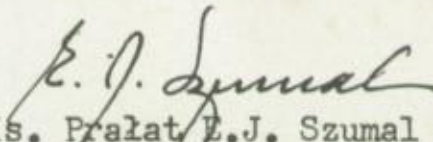
Sto lat dobiega jak powstała pierwsza parafia polska w Ameryce. Było to w historycznej miejscowości Panna Maria w Texas. Jednym z uroczystych aktów imigrantów było postawienie na wolnej ziemi krzyża przywiezionego z rodzinnego kraju. Ten krzyż głosił wszystkim jak przybysze zamierzają żyć w nowym kraju. Z latami pomnożyły się te placówki do blisko 800, a liczba wiernych polskiego pochodzenia i urodzenia tworzy piątą część społeczeństwa katolickiego w Stanach Zjednoczonych.

Jak kwiat swą wonią przenika wszystko w swym otoczeniu tak też i wiara żywa przenika każdą myśl i każdy czyn wierzącego. Nie można jej zamknąć w murach kościoła, bo jej żywotność i siła ujawniają się w obyczajach świątecznych, rodzinnych, kościelnych i narodowych. Nazywamy je "naszymi tradycyjnymi zwyczajami" i one stanowią piękną część katolickiego "folkloru," o którym Ojciec Święty przepięknie mówił. Idąc za przykładem naszego Arcypasterza podkreślamy ważność naszych tradycji w naszym obecnym roczniku.

Zakład nasz od samego początku starał się wpoić w dusze nie tylko swych wychowanków, ale i całej młodej Polonii pełne zrozumienie i silne przywiązanie do tradycji odziedziczonej po naszych przodkach. Drodzy graduanci, wasz to obowiązek miły podać ten skarb waszym następcom. To będzie wasz wspólny podarek dla Jutra.

Bądźcie doskonałym ogniwem łączącym bogatą przeszłość z bogatszą przyszłością.

Oddany w Chrystusie,

  
Ks. Prałat E.J. Szumal  
R E K T O R

P.S. Krzyż wyżej wspomniany znajduje się w Muzeum Zjednoczenia w Chicago.

T I M O R   D O M I N I





# officers of administration

**C**ustoms and traditions are a manifestation of the best in the life of a people. They are an expression of man's spiritual and emotional resources—ones that ennoble his deepest feelings—ones that are connected with the major events of life as well as those joys and sorrows whose alternating rhythm marks our daily work. These feelings desire an outlet; they must be expressed at the social level. They must, therefore, be drawn from an older, more profound source. And this source can be none other than the Catholic cultural tradition of two thousand years.



Rt. Rev. Msgr. E. J. Szumal  
*Rector and President*

Customs and traditions live so long as there is a group of persons to preserve them. Among the many obligations resting upon the shoulders of the Officers of the Administration is this duty of continuing and preserving the trinitured cultural traditions of every student of the Orchard Lake Schools.



Reverend Joseph Rybiński  
*Vice-Rector*



Reverend Wallace Filipowicz  
*Dean of the College*



Reverend Constantine Cyran  
*Dean of the Seminary*



Reverend Anthony Maksimik  
*Director of Spiritual Guidance*





Reverend Henry Torzala  
Principal of Preparatory School



Reverend Edward Popielarz  
Secretary General



Reverend Ferdinand Sojka  
Registrar



Reverend Edwin Szczygiel  
Procurator-Treasurer



Reverend Henry Waraksa  
Director of Activities



Reverend Francis Zrodowski  
Assistant Principal of  
Preparatory School



Reverend Walter Ziemba  
Librarian



# the alumni association

John L. Wysocki  
President

Rt. Rev. Msgr. Wallace Łosieniecki  
Vice-President

Honorable Frank Schemanske  
Vice-President

**A**ll success comes from team-work, and the wonderful cooperation between the Orchard Lake Seminary and its Alumni Association is indisputable proof of this. Having as their goal and ideal the progress of their Alma Mater, Officers and members of the Alumni Association spare no efforts in employing every means available to promote the welfare of that School they came to love during their years of attendance.

During 1953, which marked the fiftieth anniversary of the death of Father Dąbrowski, many of the fifteen chapters arranged Memorial Services commemorating the Founder's death. Other religious and social affairs, especially the increasingly popular "Friendship Parties," effect the twofold end of providing substantial aid to the Seminary as well as of gaining new friends for the Orchard Lake Schools.



The Annual Friendship Party sponsored by the Detroit Chapter has become a "must" on the social calendar of every prominent Detroit.





Dr. Meceslaus M. Mszanowski  
Vice-President



Rev. Boleslaus Milinkiewicz  
Treasurer



Rev. John Buszek  
Financial Secretary



Rev. Ferdinand Sojka  
Recording Secretary



Rev. Anthony Szymanowski  
Editor of "Alumnus"



The guests at the Slavsky Brothers' Pig Roast included Senator Homer Ferguson.

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11



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# the ladies auxiliary

**P**reparing young men for the priesthood is admittedly a man's task, but every American woman of Polish descent can indirectly have a share in the work and aid the "Other-Christ's" of today, just as Martha aided Christ Himself, by her membership in the Ladies Auxiliary of the Orchard Lake Alumni Association. Celebrating this year its fifteenth anniversary of founding, the Ladies Auxiliary adds the "feminine touch" to St. Mary's by providing many of the modern extras in the Dining Halls, Recreation Rooms, Class Rooms, Dormitories, and Residence Halls. Another of its purposes is encouraging young men to attend Orchard Lake.

Highlight of each year's efforts and activities is the annual pilgrimage to the beautiful Orchard Lake Grotto on August 15th. Other events include frequent socials and the traditional "Opłatek" celebration during the Christmas Holidays. Like all others who love what belongs to them the Ladies Auxiliary works indefatigably for the advancement of the Orchard Lake Schools.



Mrs. Sophia Stryjak  
National President



Mrs. Mary Pietron  
President of Chapter I



Mrs. Adela Cieślak  
President of Chapter II



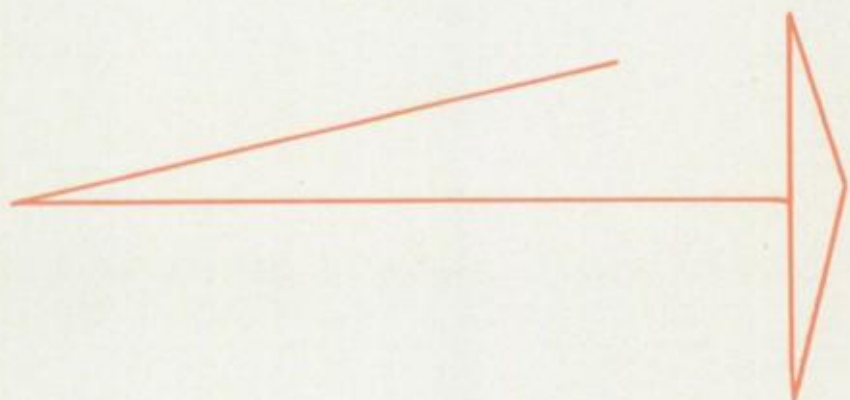
Mrs. Catherine Jagodzińska  
President of Chapter III



Mrs. Anna Niemiec  
President of Chapter IV







Mrs. Frances Ogniewska  
President of Chapter V



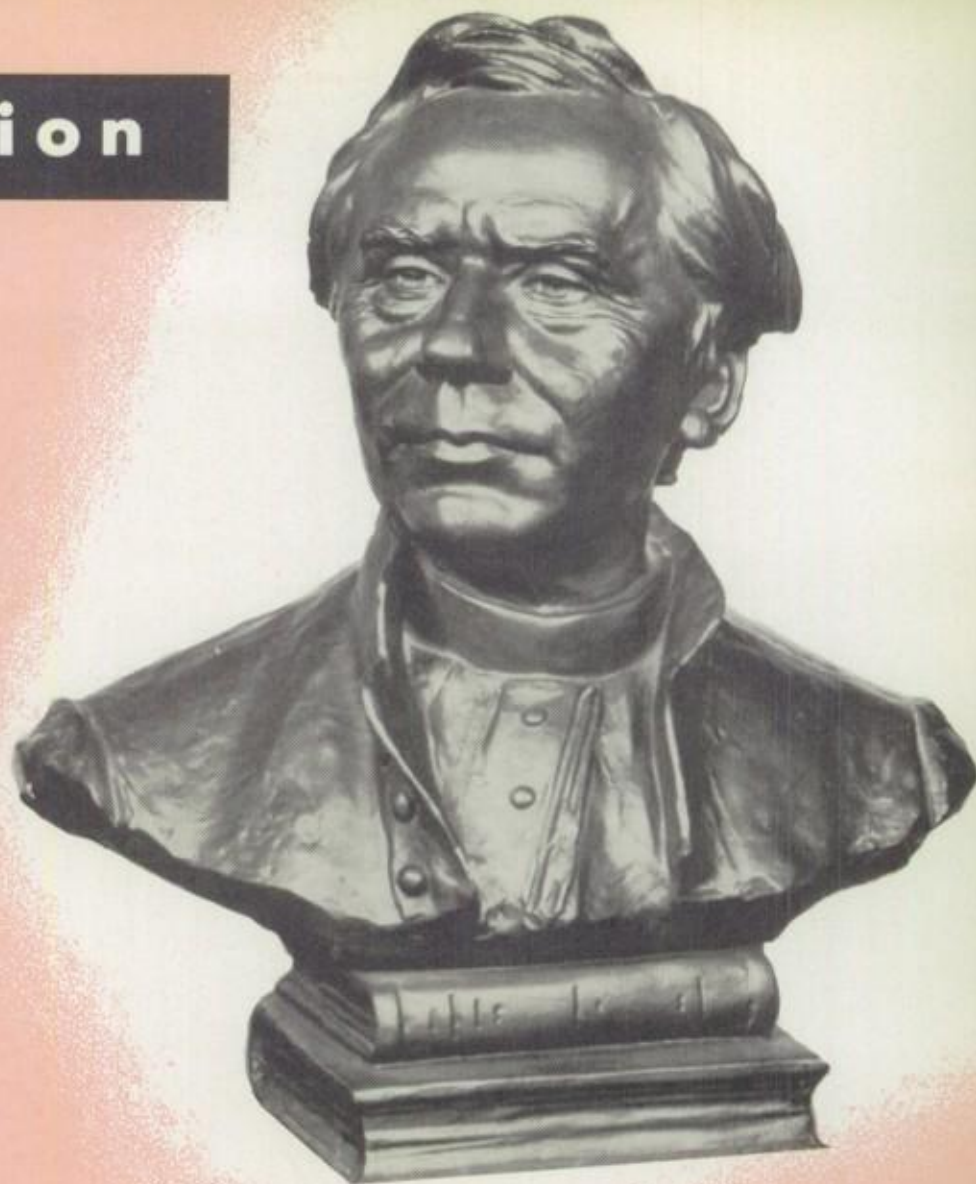
Mrs. Alice Wołoszyn  
President of Chapter VI





# dąbrowski foundation

**T**o perpetuate the accomplishments of the past and to encourage new projects for the future—these are the constructive objectives of the educational foundation bearing the immortal name of Orchard Lake's illustrious Founder, Father Joseph Dąbrowski. Inaugurated fourteen years ago by the College Dean, the Reverend Joseph Gierut, the Foundation has made grants of more than one hundred thousand dollars for: the publication of significant manuscripts; the science laboratories; the library; campus publications. Considered as one of the pillars of the Seminary, this fund-gathering body is literally part of the foundation on which rest the Orchard Lake Schools.



Rev. Francis X. Orlik  
Executive Secretary

## Officers of the Foundation:

Rev. E. Szczygieł, Treasurer; Rev. F. Łukasiewicz, Director;  
Rt. Rev. E. Szumal, Director; Rev. F. Orlik, Executive Secretary;  
Rev. L. Krych, Vice-President; Rt. Rev. A. Żądło, President.





## friends of the seminary

It takes many years to establish a tradition, but it has taken a comparatively short time for the "Friends of the Orchard Lake Seminary" organization to establish itself as one of the chief sources of material and spiritual aid to the Seminary. Conducting each year a mail drive for funds among the Polish-American Catholics of the United States, it mailed during this last year more than two hundred thousand letters of appeal. The American Polonia is eager to support its own School, but it must be given the opportunity to do so. This the "Friends" achieve through their indirect approach, assuring a bright tomorrow for the Orchard Lake Schools.



Rt. Rev. E. Szumal  
President



Rev. W. Ziemba  
Secretary



Rev. E. Popielarz  
Director



Rev. E. Szczygieł  
Treasurer

Our Lady of Częstochowa is the Patroness of the "Friends of the Seminary," because for hundreds of years she has been the special Patroness of the Poles. In a way, the Seminary belongs to Mary, and it is

only fitting that what belongs to Our Lady must be protected and preserved. This is a mark of men's devotion and care. Hence, to foster devotion to Our Lady of Częstochowa is one of the chief purposes of the Friends; others are: to pray for Vocations, and bring financial aid to the Seminary. The members enjoy many spiritual benefits: remembrance at daily Mass; mementos in the morning and evening prayers of the Seminarians; the special blessing of His Holiness Pope Pius XII. The Friends of Mary are the Friends of the Seminary; and the Friends of the Seminary are the hope for the future of the Orchard Lake Schools.



The Officers of the "Friends" look over the new Papal Blessing brought from Rome by His Eminence Edward Cardinal Mooney.



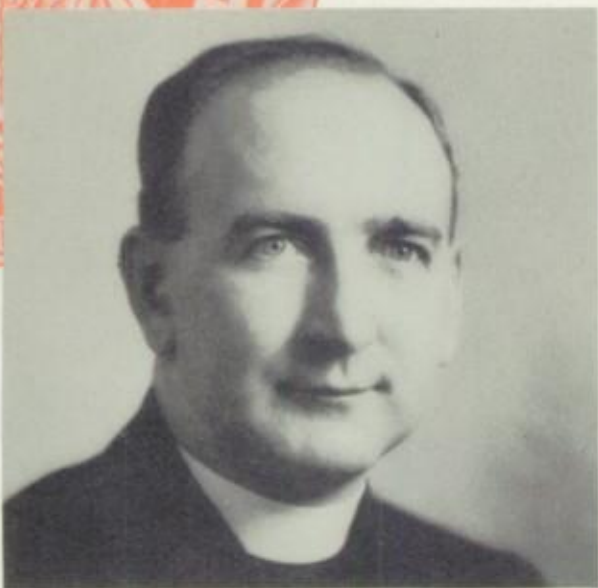
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 Notre Dame Univ., Catholic Univ.



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*Pastoral Theology, Canon Law*  
 Gregorian University



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*Polish*  
 University of Lwów



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*Attending Physician*  
 Notre Dame Univ., Georgetown Univ.



REV. WALLACE FILIPOWICZ, M.A.  
*Polish, History*  
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*Polish, Coaching*  
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 Pius X School of Liturgical Music



# faculty members



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*Chemistry, Mathematics, Sociology*  
Catholic Univ., Univ. of Detroit



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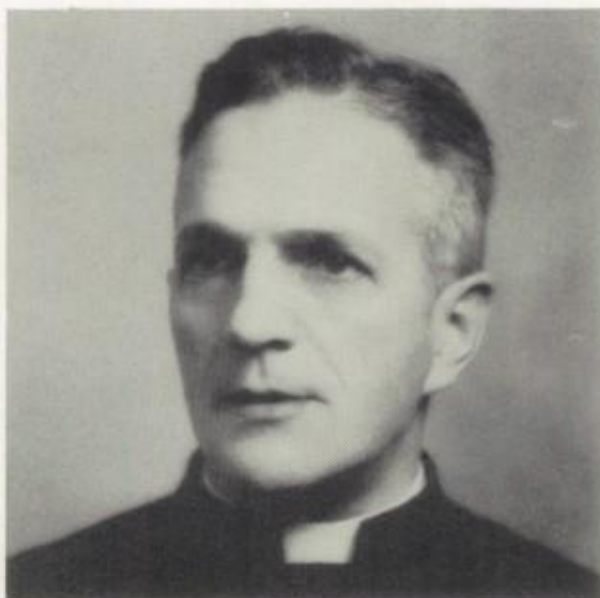
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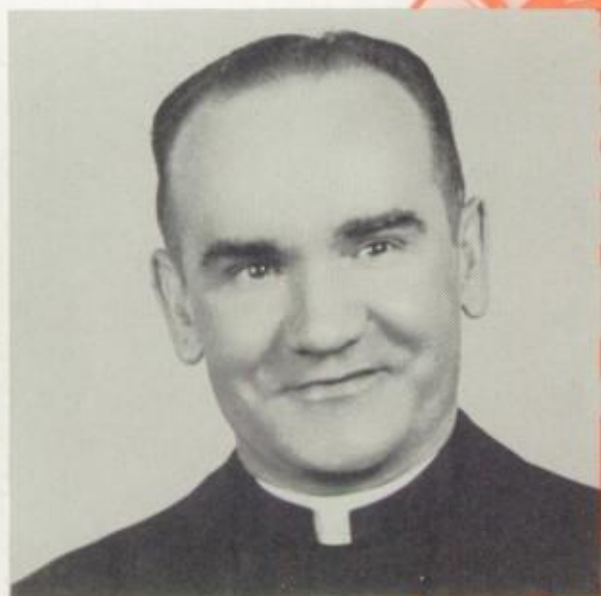
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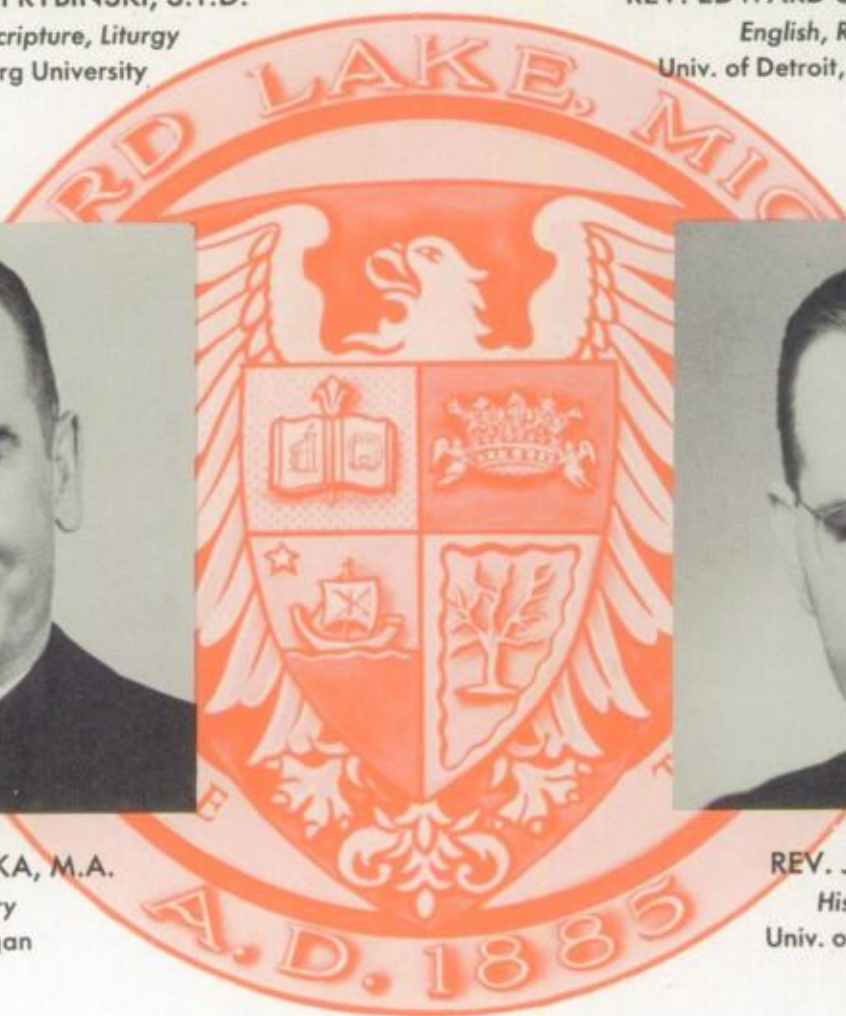
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## THE CUSTOMS OF WINTER

### Zima—Winter

The beginning of the year of customs and traditions for the Polish people coincides with the beginning of the ecclesiastical year or Advent. Because all traditions in this country for the past 1000 years have stemmed from the deep religious spirit of the people, it is logical to begin their calendar of customs at this point.

### Adwent—Advent

Boże wieczny, Boże żywy  
Odkupicielu prawdziwy,  
Wysłuchaj nasz głos płaczliwy.

Przyjdź co rychlej miłosierny!  
O Boże, człowiek mizerny  
Ciebie czeka, Tobie wierny.

God eternal, God Almighty,  
Our Redeemer most true,  
Hear our wailing voices.

Quickly come, O full of Mercy,  
O God; sinful man  
Awaits Thee, pledging fidelity.

So begins a popular Polish Advent Hymn and so begins the calendar of Polish religious customs—with an Act of Faith in God, an Act of Hope in His Redemption, an Act of Humility in the petition of a prayer and in the admission of guilt, and an Act of Charity in the pledge of fidelity. For the Pole, as for every Catholic, Advent is a time of penance, of prayer and fasting. The natural gaiety of the Polish soul changes into a spirit of serious reflection. An ancient song declares: "Święta Katarzyna klucze zgubiła, Święty Jędrzej znalazł, Zamknął skrzypki zaraz." "St. Catharine (November 25th) lost the keys, St. Andrew (November 30th) found them, and promptly hid the violin." In some parts of Poland the farm-hands play sad and lonely melodies on special windpipes carved of willow, called "ligawki"—flutes. It was on such flutes, so says a legend, that the Bethlehem shepherds played on the Eve of Christmas to greet the new-born Infant.

### Roraty—Rogation Days

Advent in Poland is solemnized from oldest times by the "Roraty" or "Matins," in honor of the Mother of Christ. The theme of the hymns sung on this occasion is preparation for the Last Judgment. During their singing, which takes place very early in the morning—a symbol of constant preparedness for the final judgment—a seven-armed candelabrum was lighted by representatives of the regal family, the Church, government, land-owners, the military, townsmen, and peasants, with each repeating as he placed the candle into its place: "Gotów jestem na sąd Boży"—"I am prepared for God's Judgment."

### Przędki—Evenings of spinning.

The women of the Polish villages occupy the evenings of Advent with spinning. Gathering in the largest home of the district, each of the women with her brings her own distaff, spool, reel, and food. As they tell stories and sing religious hymns, they spin and weave the cloth they will use for their linens, bedding, and clothes. One of the most favorite subjects of the legends narrated during these evenings is Our Lady and the Saints.





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**Andrzejki—Eve of St. Andrew**  
(November 29th)

On the Eve of St. Catharine (November 24th) the young men entertain themselves with games as to who shall be their future wives. The turn of the young girls comes on the Eve of St. Andrew, for this Saint is considered the patron of marriage. In some parts of the country the girls fast during the day and pray that the Saint soon provide them with a husband. Many traditional games called "Andrzejki" are indulged in to determine which of the youths shall first be blessed by the exchange of vows: the pouring of melted wax on cold water and guessing the figures; throwing of a shoe over one's head—if the tip falls so as to face the door, it is a sign of marriage; the tossing of tidbits to a dog—the girl whose tidbit the dog takes first shall be the first to marry; the floating of walnut shells—those whose walnut shells touch shall soon marry.

**Św. Barbary—Feast of St. Barbara (December 4th)**

A virgin descended from the tribe of Jesse who was martyred in Asia Minor, St. Barbara is a popular Saint in Poland. She is a patroness of the mountaineers, who have a deep devotion to her and regard her as a special protectress of those engaged in dangerous occupations, especially of the miners. In other parts of the country on her feast the peasants drop seeds of wheat and branches of the cherry-tree into the water which are to float down the river and burst forth with blossoms on Christmas Day. Hence these are called: "Gałązki Św. Barbary"—"St. Barbara's branches."

**Św. Mikołaj—St. Nicholas (December 6th)**

Polish children don't have to wait until Christmas for their gifts. In Poland the equal of Santa Claus comes on the eve of his feast—the eve of St. Nicholas. And he is expected there in much the same way as he is here in America—by the good with joy, by the bad with fear. Dressed in a long gown, with a tall head-piece imitative of the episcopal mitre on his head, and a long pole fashioned into a crosier in his hand, some man of the village visits from home to home, there listening to the children recite their catechism, reminding them of their misdemeanors, threatening them with his staff, complimenting and praising the good, and distributing apples, cookies, cakes, and holy pictures to all.

**Niepokalane Poczęcie—Immaculate Conception**  
(December 8th)

Deep love for Mary is a part of every Pole's religious training. This feast of Mary, therefore, occupies a prominent place in his devotion to the Mother of God. Traditionally the new Sodalists are accepted into Our Lady's Sodality on this day. After the reception the novices sing the "Godzinki" or "Little Hours" in honor of Mary. Structured to resemble the Little Hours of the Roman Breviary, the "Godzinki" express in music and song the Pole's affection and admiration for the Queen of his Fatherland.

**Święta Łucja—Feast of St. Lucy (December 13th)**

Before the Gregorian reform of the calendar, the Feast of St. Lucy came on December 23rd. This date marked the lengthening of the day after the first day of Winter, so that there arose the ancient Polish saying: "Święta Łucja dnia przyrzuca. . ."—"St. Lucy makes the day grow longer. . ."

**Boże Narodzenie—Christmas**

"Gwiazdka" (Feast of the Star) or "Boże Narodzenie" (The Birth of God) is a Feast very rich in religious customs among the Poles. It is a family feast, and most of the customs have their source in the life of the home.

**Wilia—The vigil and Christmas Eve supper**

With the women working in the kitchen over the holiday delicacies and the children busy with decorations, Christmas Eve is climaxed by the elaborate eve supper or "Wilia," for which an odd number of meatless courses (5, 7, 11) is prescribed. One place at the table is left vacant for a guest or beggar, for the Pole says: "Gość w dom, Bóg w dom"—"A guest in the home is God in the home." Under the white table cloth at the center of the table is placed a handful of hay over which is placed the "opłatek" or wafer. When the first star appears in the heavens, the traditional "Wilia" begins. Prior to the wilia supper the Pole observes a scrupulous abstinence from almost all food. The Wilia menu may consist of: *Barszcz*—beet soup; *Uszka*—filled patties with ear-like shapes; *Kutia*—pottage made from wheat or barley with poppy-seeds and honey; *Śledź*—



herring; *Ryba*—stuffed carp or pike; *Groch i Kapusta*—cabbage and beans seasoned with mushrooms; *Pierogi*—dumplings filled with cabbage, mushrooms, dates or cottage cheese; *Babka*—coffee cake filled with almonds and poppy seeds; and *Kompot*—pudding made of dried plums, pears, peaches and cherries.

### Opłatek—Wafer

After grace is said and before sitting down to eat, all those present at the *Wilia* share the "opłatek" or wafer, symbol of love, brotherhood, forgiveness, innocence and Christ. The father breaks the wafer with his wife, exchanging wishes for health and happiness. Then the "opłatek" is broken with others, beginning with the oldest. Typical wishes may be "May God give you happiness, health, and fortune, and after death a heavenly crown." When the wafer is accepted, a willingness to forgive and forget is expressed; when it is offered to another, a willingness to share is denoted. A special pink-colored wafer is taken to the barnyard and fed to the cattle, thus recalling the part which the beast played in the first Nativity. It is customary to send a wafer by mail to absent relatives and friends as a sign of spiritual union.

### Choinka—The Christmas Tree

As in other Western countries, the Christmas tree is a source of much festivity, especially for the children. Decorations for the tree consisting of apples, nuts, forms of animals, colored paper spheres, stars, spiders, cutouts and flowers, are made by the girls in the home. Under the tree are found the gifts. Atop the tree is always a star and angel.

### Gwiazdor—Santa Claus

On Christmas Eve one of the villagers dons a long cap and an inverted fur coat, attaches a beard to his chin, and with basket and whip, visits the children in the village homes. After quizzing them on religious subjects, and asking them their prayers, he rewards them with cookies, nuts, and apples provided by their parents.

### Kolendy—Christmas Carols

The Polish Christmas Carols, or "Kolendy," are a musical expression of the profound religious convictions and sentiments which the Polish Nation has drawn from the

First Christmas. They occupy a unique place in the musical literature of Catholic Europe, for unlike the carols of other countries, the *Kolenda* is not only a prayer, but also a story, a short musical drama portraying some event from Christ's Nativity. Unrivalled in number and variety, the *Kolenda* tenderly, sometimes with affectionate familiarity, retells the old yet ever new story in the plain, touching words of the Peasant. The *Kolendy* may be divided into three categories—religious, legendary and imaginative. The melodies are truly Polish—jolly, meditative, tender, even humorous—characteristic of the Polish peasant. The religious carols, among the most profound in sentiment of all Polish hymns, owe their origin to monks and religious. The legendary are based on the books of the Apocrypha and relate minutest details of the wondrous story of Christmas. The imaginative owe their origin to simple peasant folk who in narrating the story of the Nativity used familiar surroundings taken from their own homes. In their songs Bethlehem becomes a Polish village and Jesus is born in Poland.

### Pasterka—Midnight Mass

The *Wilia* takes on a religious significance when viewed in the light that it is a preparation for the *Pasterka* or Midnight Mass. Regardless of weather conditions, every Pole who is not too old or infirm hurries to his parish church to attend this Mass. In the mind of all participants, the peace and reconciliation which had resulted from the breaking of the wafer is blessed by the priest through the Midnight Mass. Before entering the church, the people break the wafer with their friends and acquaintances who await them by the church door. Popular belief has it that whoever desires a bountiful harvest must precede all others to the "pasterka." During the Mass *Kolendy* are sung.



A seven-armed candelabrum on the Gospel side of the Altar was symbolic of the "Roraty" Mass in Poland.



## Dzień Bożego Narodzenia—Christmas Day

Christmas Day is spent at home; it is a family holiday. The singing of Kolendy plays a prominent role on that day. It is not until the next day that relatives and friends are visited. For the holly which does not grow in Poland, the peasant substitutes cherry twigs.

## Szopka—Marionette Theatre

This is always a favorite with children who will pull the strings to make the dolls move while they recite specially prepared poems and sing traditional kolendy. The youngsters will work all year perfecting themselves in wood-craft, preparing new and better dolls for the Szopka. The custom began in the 17th century and since that time Kraków and its environs has become most famous for its Szopka.

## Jasełka—Nativity Plays

With St. Stephen's Day begins the period of *Jasełka* which lasts until January 6th. *Jasełka* is an amateur dramatic presentation which enacts the events connected with the birth of Christ. Besides the traditional characters, the "Jew", with his "peculiar Polish" and pranks, dominates the scene. The *Jasełka* took place in the Church from the XIIIth Century on, but were removed in the 18th because slowly they lost their original super-religious spirit, and were henceforth presented in the schools, recreation centers, and even out-of-doors. The *Jasełka* are also called "Herody" or "Maryjki." A whole library of *Jasełka* could be assembled, for some of the greatest Polish poets and prose writers lent their talents to their creation.

## Gody—"Dwunastnica"— The Feasts—"The twelve days"

The period from Christmas to Epiphany is called "Gody" or "The period of Feasts." Another descriptive name given to it is the "Dwunastnica" or "The Twelve Days." Some of the year's most significant feasts fall into this two weeks interval.

## Św. Szczepana—St. Stephen (December 26th)

There is an apparent sharp contrast between the Feast of the Nativity and the Feast of St. Stephen. Yet to the Church they have much in common, for in the first feast is commemorated the birth of Christ, in the second the birth of the Church of Christ. In Poland the stoning of St. Stephen is imitated in the throwing of grain at members of the family, at friends, and at animals. December 26th was also the day on which all work agreements between master and hand were concluded.

The young and the old hurry to attend the "Pasterka" on Christmas Eve in Poland.



## Św. Jana, Apostoła i Ewangelisty— St. John, Apostle and Evangelist (December 27th)

The scriptures repeat in varied ways that all things have been created for God. For His greater glory should all creatures be employed, and through them will come His benediction and guardianship. Before the parochial Mass offered on the feast of St. John, the pastor of every parish blesses a large quantity of wine, to be served to all present after the Mass, during which Christmas carols are joyfully sung. Even the children receive their small shares. This ritual commemorates two occasions—the wedding feast at Cana, where Christ changed water into wine; and the incident in St. John's life where he was given poisoned wine to drink by his enemies. To the faithful the wine is a sacramental which is intended to prevent or cure throat illnesses.

## Św. Sylwestra—St. Sylvester— New Year's Eve (December 31st)

The graces and benefits of the past year; the future destiny of man; the swift passage of time—these are the thoughts which occupy the mind of the Pole on the Feast of St. Sylvester. Not known in Poland until recently as New



Year's Eve, December 31st is spent in serious reflection of the past, as the faithful recall with sorrow the deaths of their dear ones and their hearts give thanks to God for all His blessings. In the small villages it is the custom for all to gather at the parish church for special devotions of thanksgiving. After this some of the folks may wish to gather together to greet the New Year. At such gatherings the hostess treats her friends with "pączki" (jelly doughnuts) and hot punch. At the stroke of midnight all touch glasses and wish each other "Dosiego Roku"—"A Happy New Year."

### Nowy Rok—New Year's Day (January 1st)

New Year's Day was always a day of great joy in Poland. Traditionally it was a day when the royalty and wealthy noblemen would shower generously their subjects and vassals with gifts and momentos. Children extended greetings expressed in original verses to their parents and superiors, and college students did the same to their landlords who in turn rewarded them with gifts. One expression of well-wishing was: "Bóg cię styka!"—"God protect you." In another ancient custom peasants were wont to shower oats upon each other as a symbol of golden harvest. In the homes there was bread on the table for unexpected guests or for the poor. On January 1st also began the "caroling of the clergy"—"Kolędowanie duchowieństwa." Accompanied by the organist and altar boy, the pastor would visit each home in his parish. Here the occupants would prepare a table covered with a white table cloth, on it a crucifix, two candles, holy water and an aspergil. As the priest entered, he would wish all a Happy New Year, bless the home, distribute holy pictures, quiz the children, console the sorrowful, encourage and pray for the infirm, and wish all God's blessings.

### Trzech Króli—Epiphany (January 6th)

The Eve of the Feast of the Epiphany is called "Szczodry Wieczór"—"Generous Eve." The spirit was one commemorative of the generosity of the Magi toward Christ. It was spent in visiting, playing games, and singing carols. In some districts the exchange of token gifts was traditional, while in others the women distributed sweet rolls, called "szczodrówki," to the caroling youngsters. Early on the day of the Feast, the head of the household removes the star from above the entrance of the home, which had been displayed on Christmas Day, and carries it into the field. Then the whole family heads for church where they purchase a small box containing fir-resin, juniper, gold-leaf, and chalk, to be blessed during the High Mass. Once at home, the symbols K + M + B and the date are written over the doors as a sign impetrating divine protection and blessing. With this day ends the holiday spirit of Christmas festivity.

### Święto Matki Boskiej Gromnicznej— Feast of Our Lady of the Candles (February 2nd)

On this day the faithful bring to Church candles, often made by themselves from their own beeswax, decorated with artificial flowers and bright ribbons, to be blessed by the priest. After the ceremony all walk in procession around the Church carrying the lighted candles called "Gromnice." At home the "Gromnica" is lighted and set on a window sill during a thunder storm, as a source of protection against the elements, and is placed in the hands of the dying on their death bed, as a source of protection against the assaults of the devil.



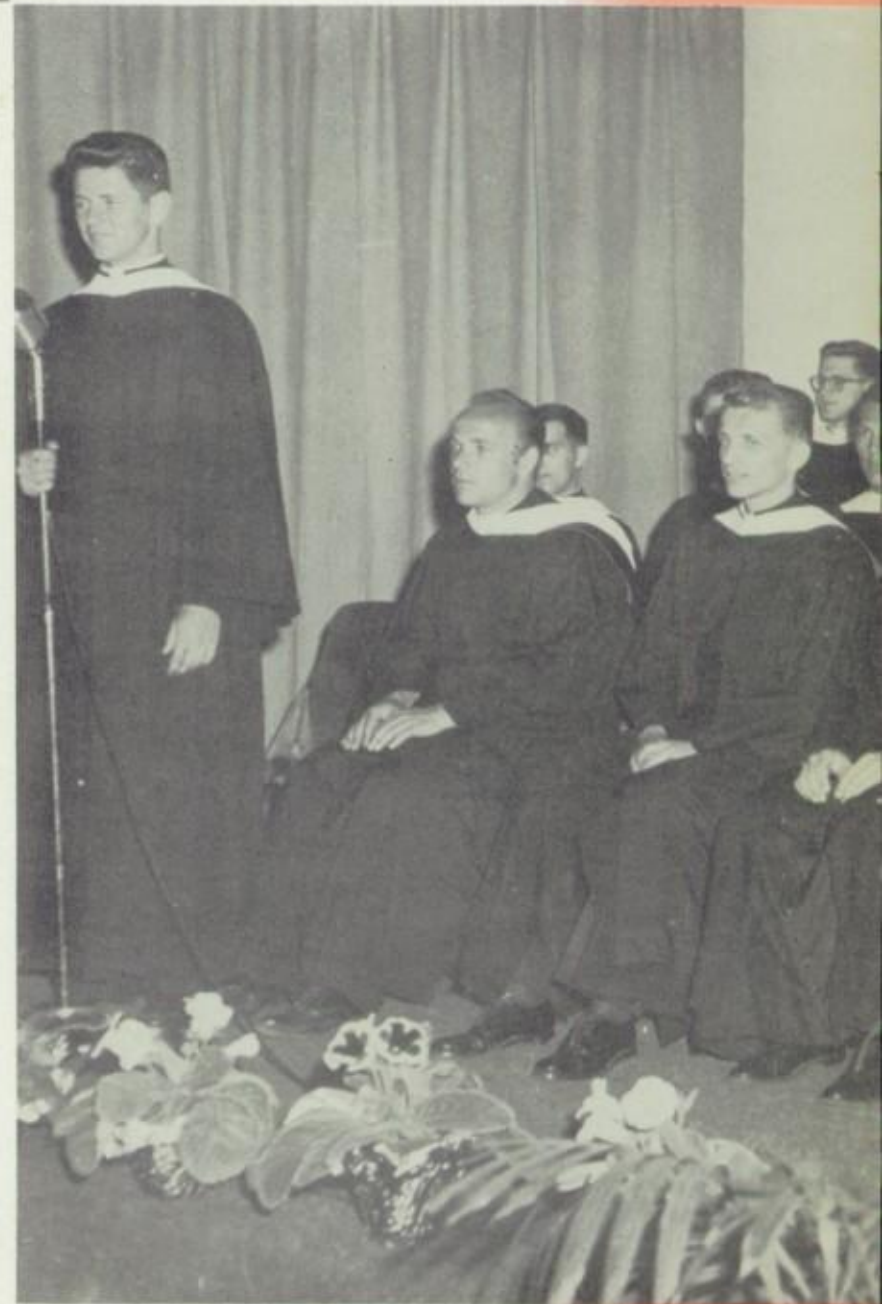
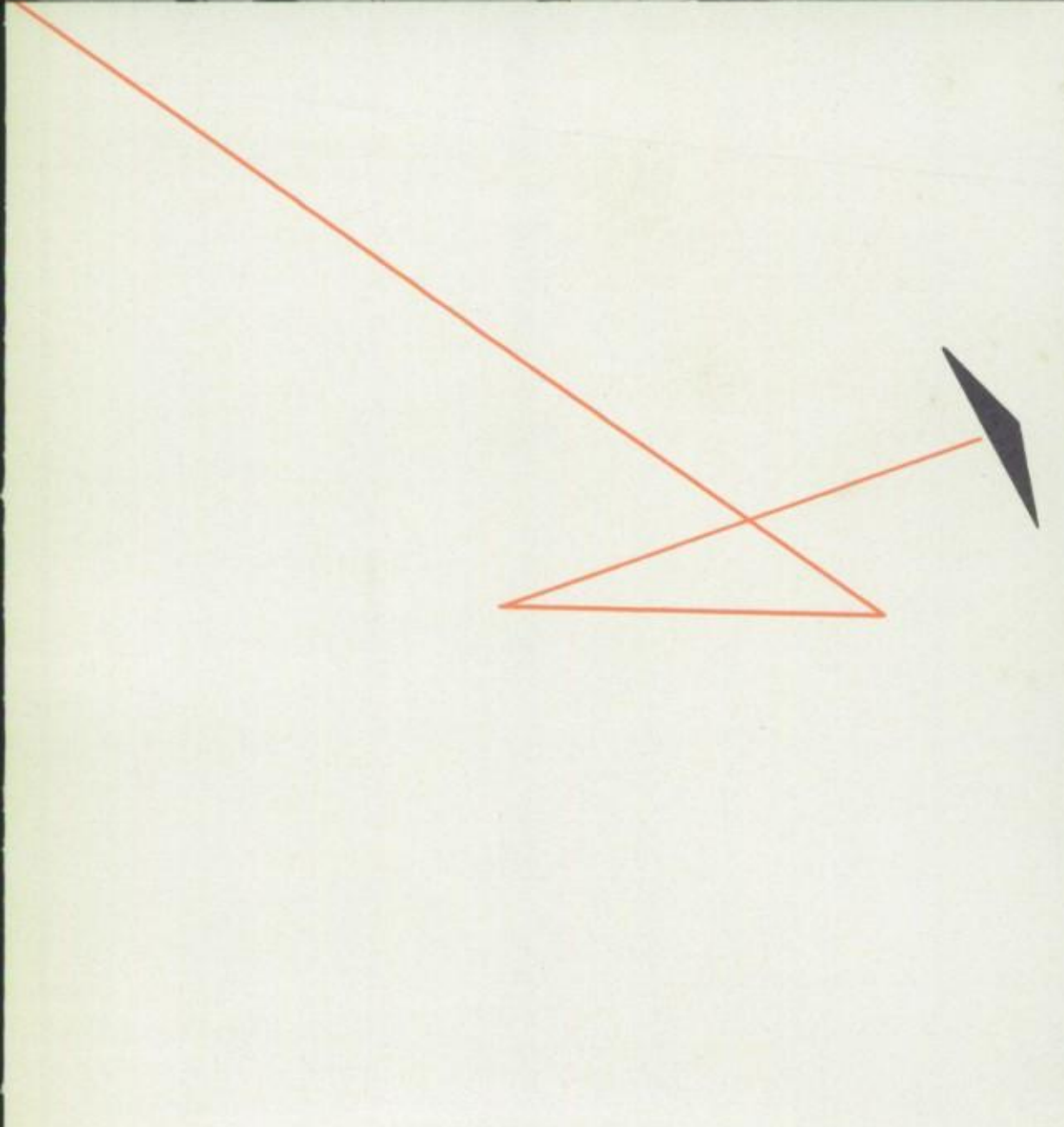
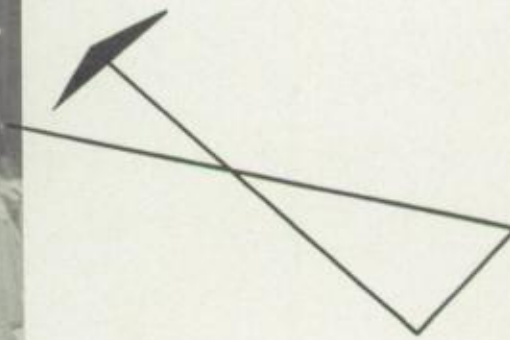
The youngest of the family was assigned to watch for the appearance of the first star on Christmas Eve.



# graduates





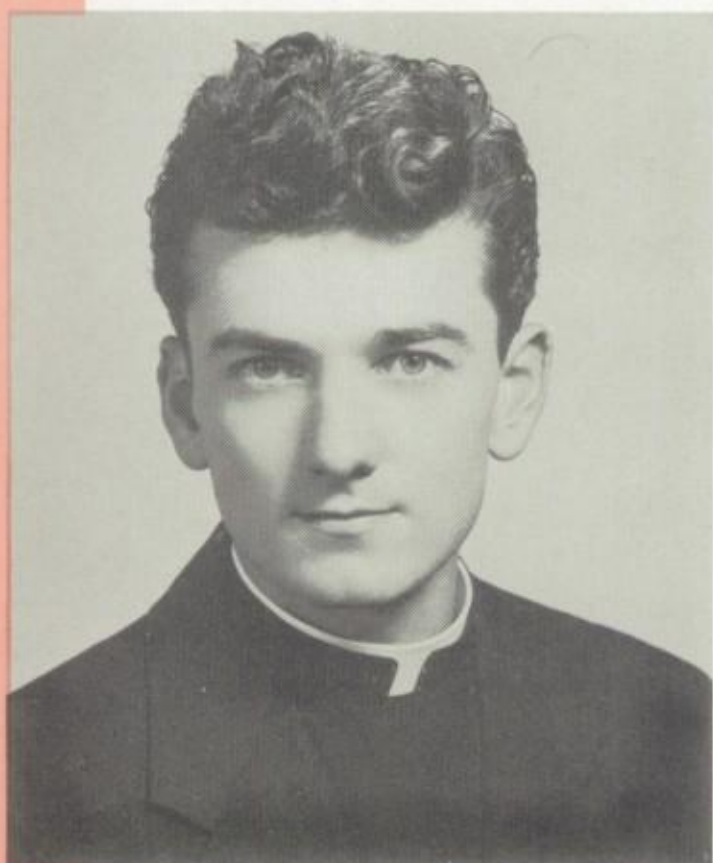




# THEOLOGY

"It is very advisable that immigrants should be encouraged to preserve the best in the culture which they brought with them from their native lands: their folklore and dances, their language, and their distinctive occupational pursuits, for it is precisely the mixture of peoples in the country which makes the rich and varied culture of the United States."

E. J. ROSS, *Fundamental Sociology*



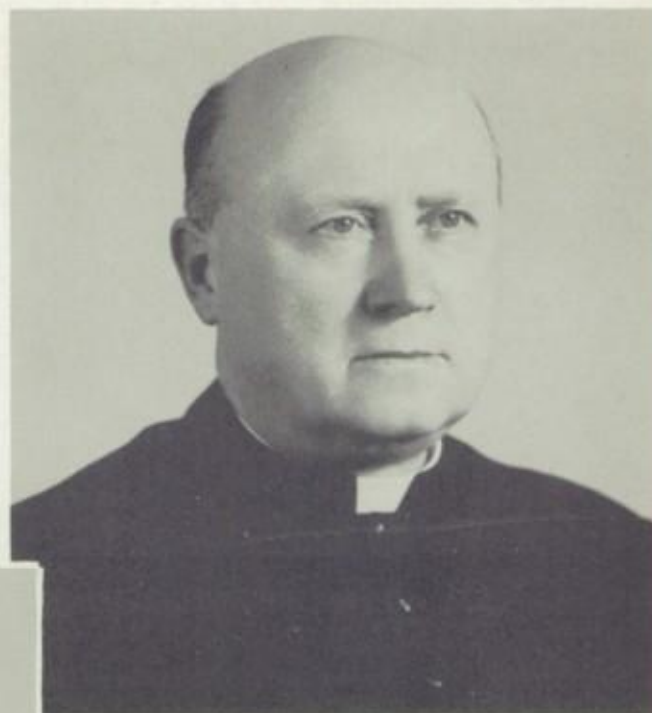
Reverend Arthur Demski  
Diocese of Brooklyn



Reverend Louis Garbacik  
Diocese of Scranton



"That the man of God may be perfect, furnished to every good work" (2 Tim. 3:17) is the end for which the seminary exists. The priest must be prepared to be "all things to all men." To be this he must know well the tradition to which he is heir. By virtue of tradition, Pope Pius XII once said, youth, illuminated and guided by the experience of its forebears, goes forward with surer step. Thus tradition and progress integrate each other. Tradition without progress is a contradiction in itself, while progress without tradition is a rash undertaking, a leap into the darkness. Hence: continuous progress based on its tri-cultural tradition—this is the objective of the Orchard Lake Schools.



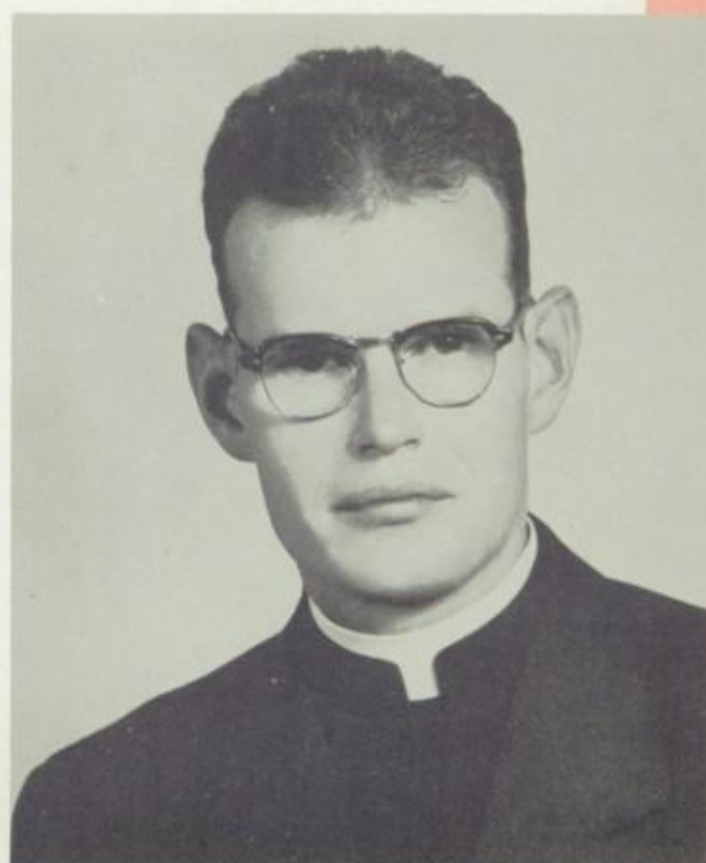
Fr. Constantine Cyran  
*Dean of Studies*



Fr. Joseph Rybiński  
*Dean of Discipline*



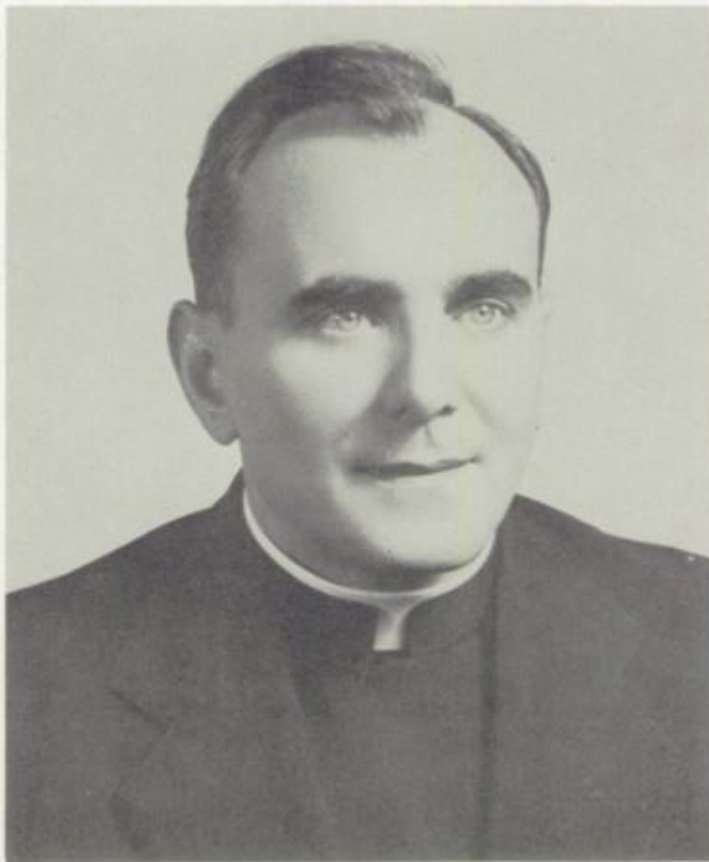
Reverend Alexander Kulik  
*Diocese of Scranton*



Reverend Leonard Łukaszewski  
*Diocese of Fort Wayne*



## ordinandi



Reverend Zdzislaus Peszkowski  
Diocese of Przemyśl

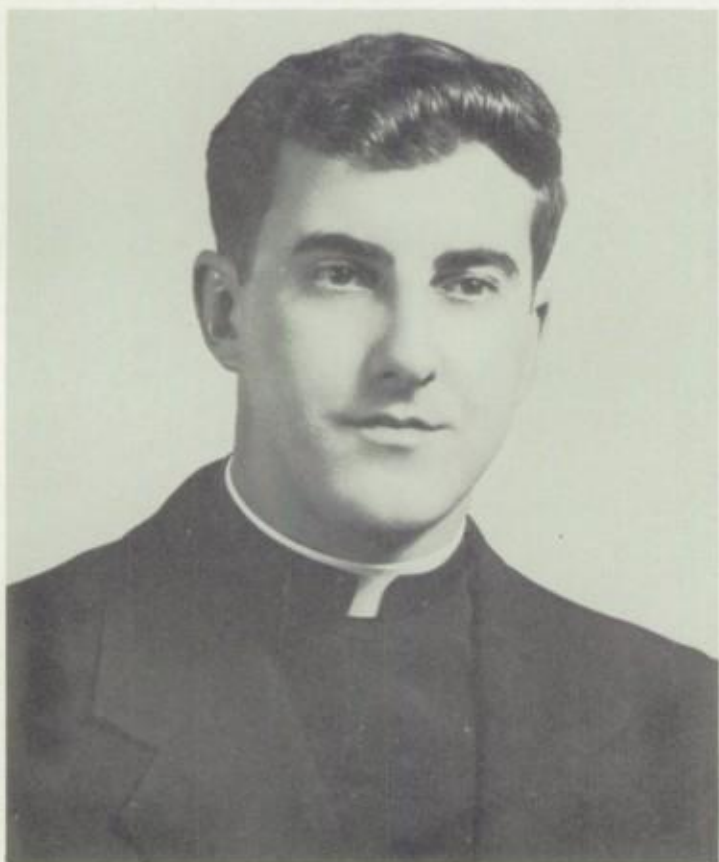


Reverend Peter Sanczenko  
Diocese of Pińsk



Reverend Richard Stuczko  
Diocese of Syracuse

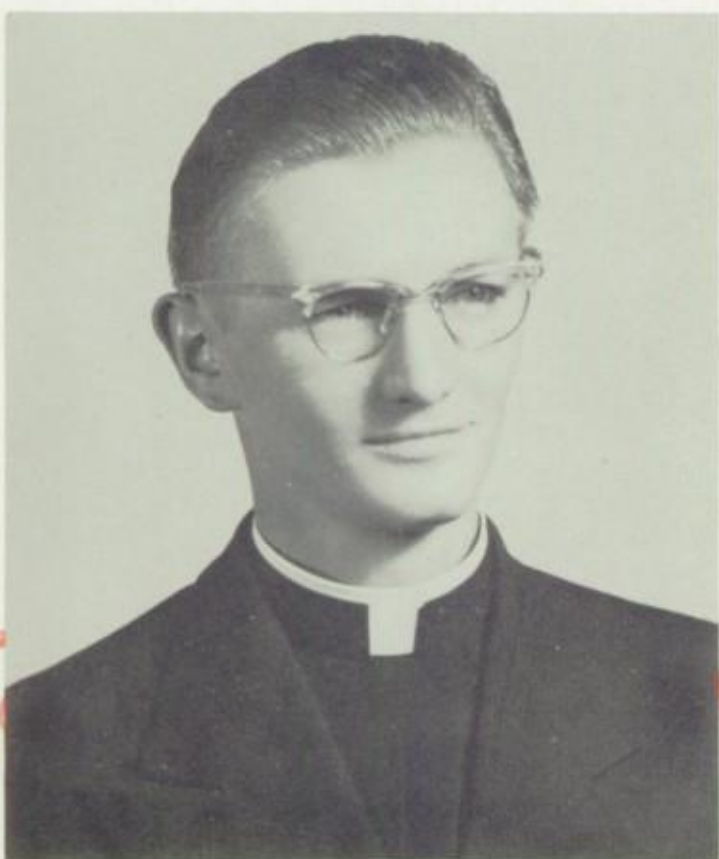




Reverend Thomas Szczerba  
*Diocese of Syracuse*



Reverend Joseph Tamiłowski  
*Diocese of Greensburg*



Reverend Stanislaus Urbanoski  
*Diocese of Prince Albert*



Reverend Carl Yagley  
*Archdiocese of Detroit*



# theologians



T. Rataj, E. Pilat, L. Novak, T. Ozog



J. Lipka, P. Hamernik,  
B. Kaczmarczyk, A. Kruk,  
Fr. A. Maksimik



A. Hapanowicz,  
E. Fundalewicz,  
W. Bratus,  
E. Bloch



C. Kwiatkowski,  
S. Lipinski,  
R. Ceckowski,  
V. Kamarauskas





R. Zavacki, B. Slominski



A. Kisluk, T. Gola,  
C. Kutiuk, E. Kozlowski



T. Ramotowski, T. Plawecki,  
T. Penszynski, J. Szwach,  
J. Papka

C. Skowronski, E. Zalewski,  
M. Sukiennik, E. Wisniewski



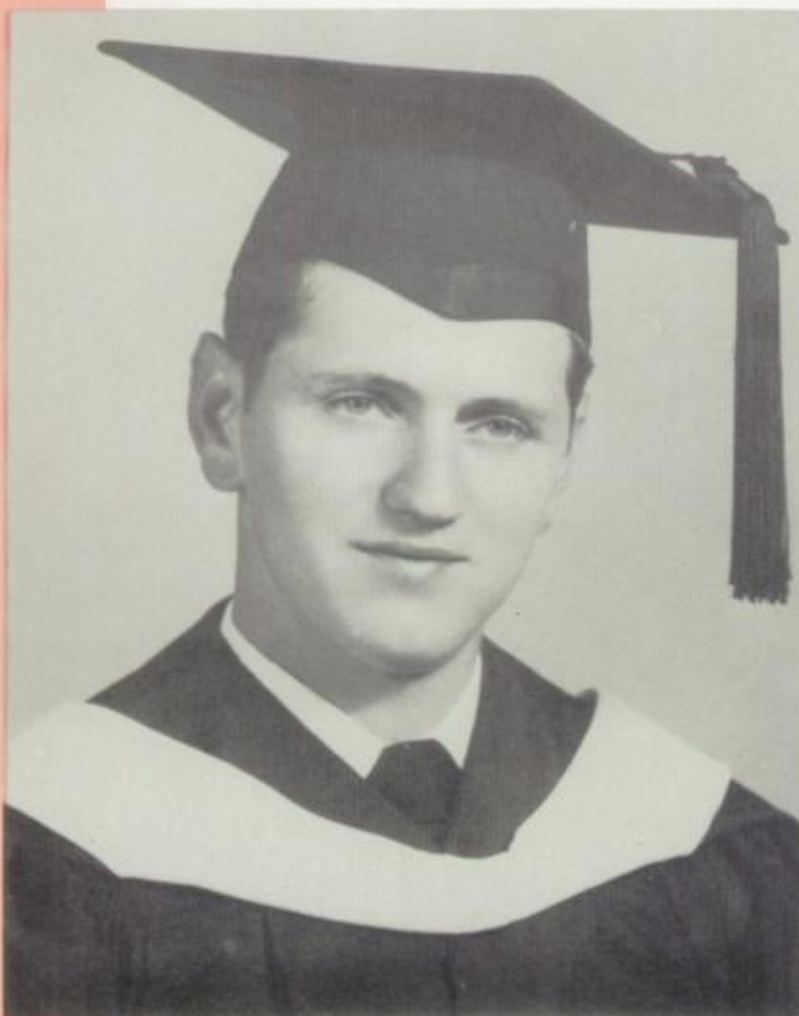


# COLLEGE

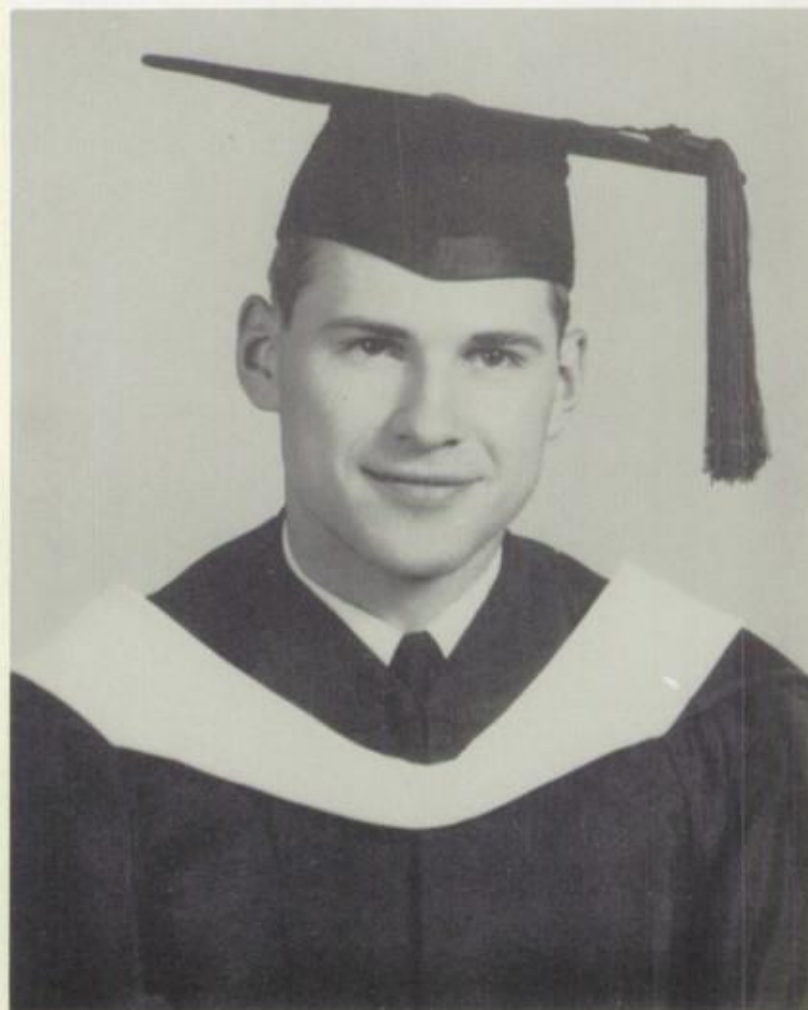
"It is very advisable that immigrants should be encouraged to preserve the best in the culture which they brought with them from their native lands: their folklore and dances, their language, and their distinctive occupational pursuits, for it is precisely the mixture of peoples in the country which makes the rich and varied culture of the United States."

E. J. ROSS, *Fundamental Sociology*

candidates for degrees



Bernard A. Przybocki  
President  
Barnesboro, Pennsylvania



Bernard A. Tołoczko  
Vice-President  
Wilkes-Barre, Pennsylvania



Father Dąbrowski was fully aware of the innate potentialities of the Polish American youth. He believed that a boy born of Polish parentage on American soil is capable of mastering two languages, acquiring two cultures—the young but promising American and the thousand year old Polish—and uniting these with the priceless treasures of the teachings of Christ. In this way he becomes a contributing factor to that unique culture of our Land—American versatility. In this spirit is trained every graduate of the Orchard Lake Schools.

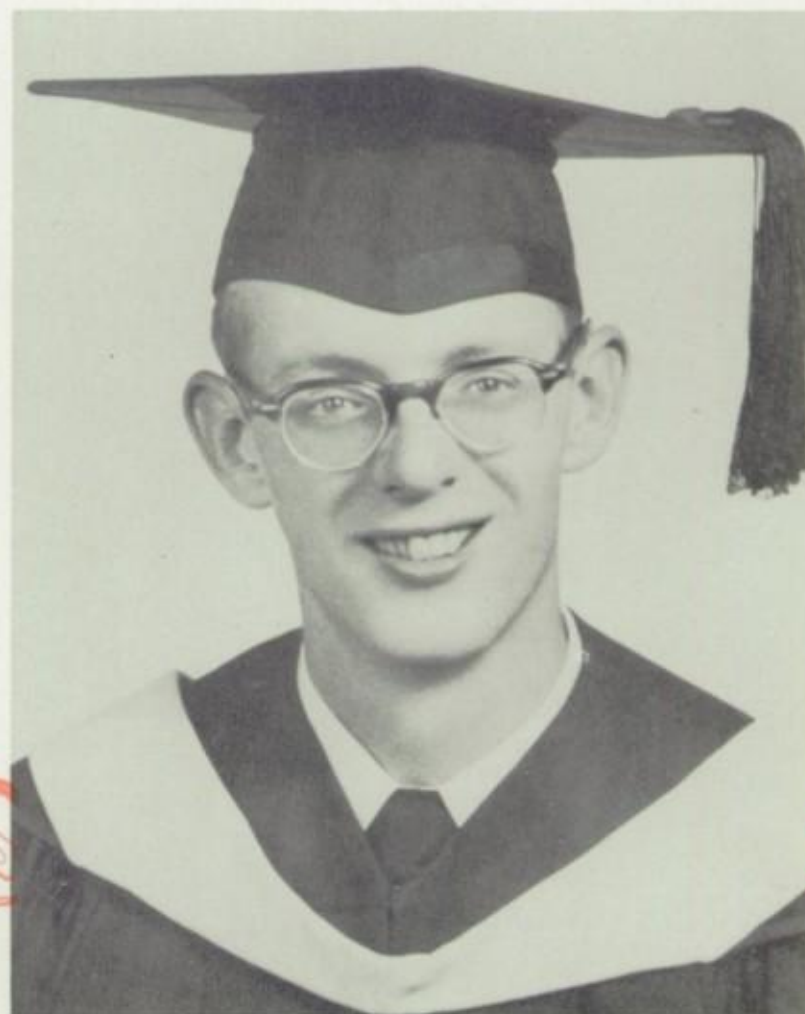


Fr. Wallace Filipowicz  
*Class Master*

Fr. Joseph Swastek  
*Spiritual Director of the College*



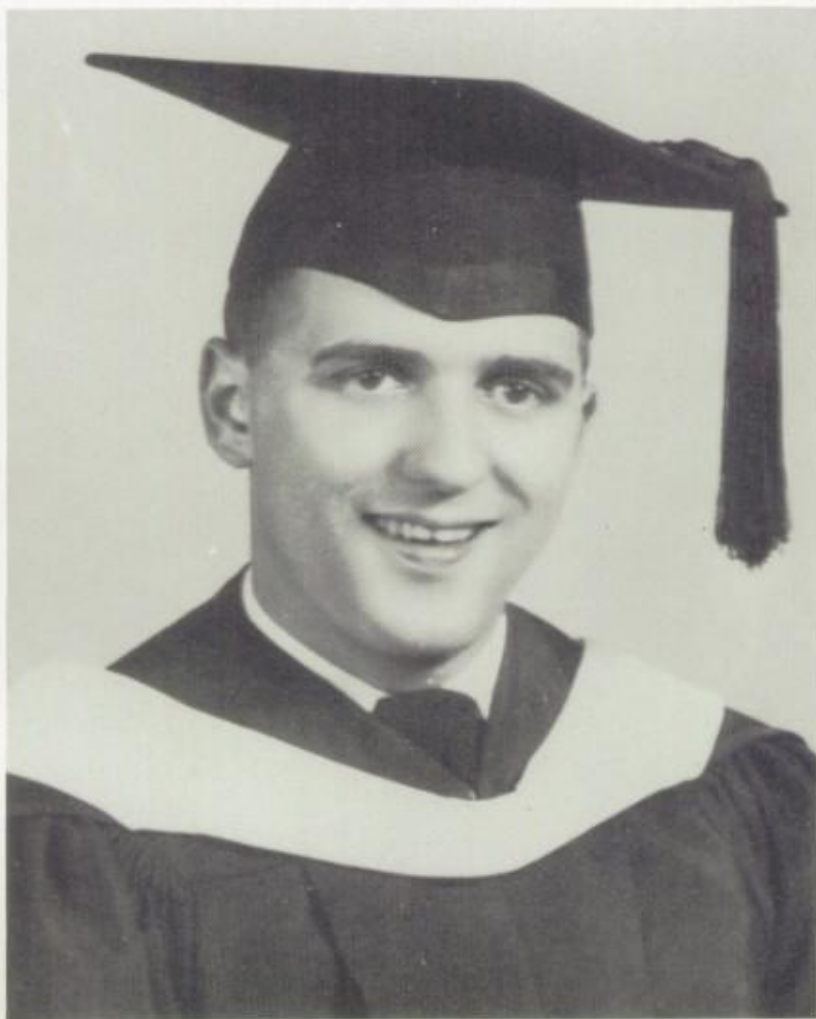
Stanley J. Dominik  
*Secretary*  
Whiting, Indiana



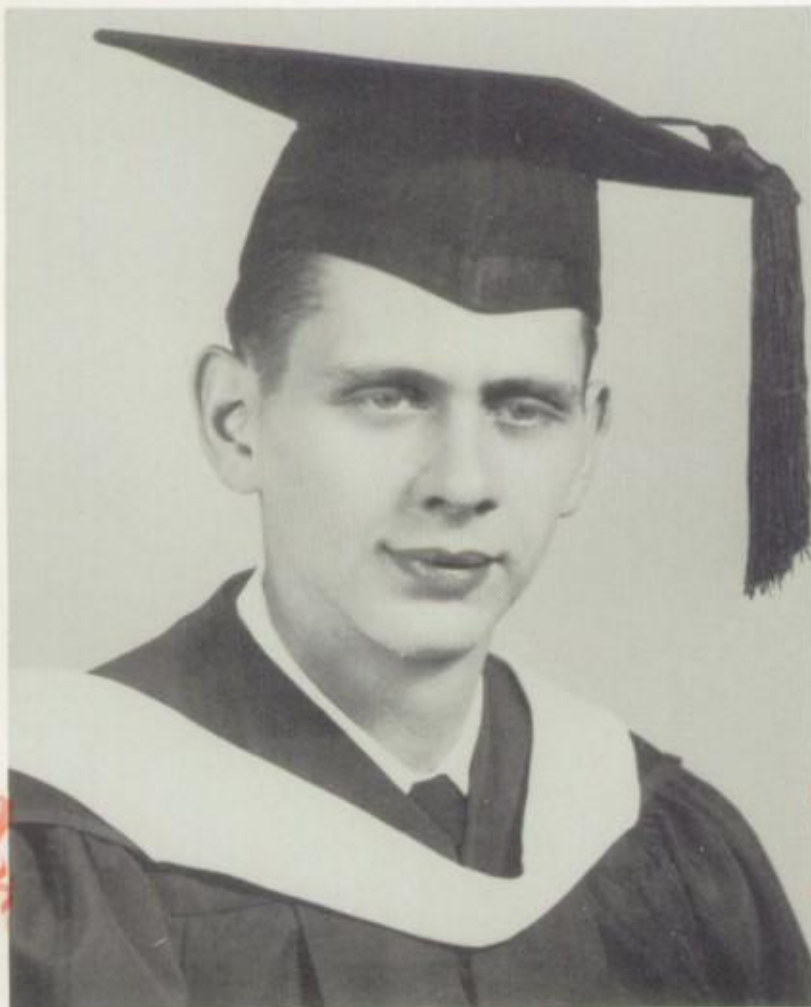
Stanley L. Wiśniewski  
*Treasurer*  
South Amboy, New Jersey



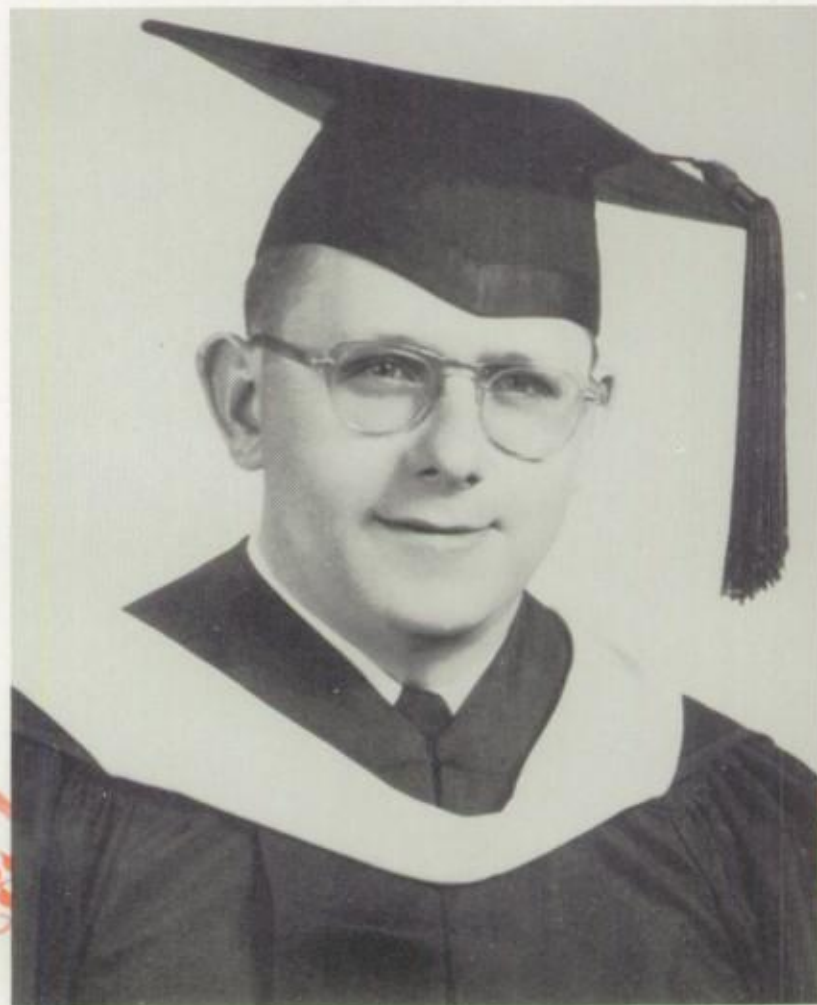
# candidates for degrees



Michael A. Bienia  
Mt. Pleasant, Pennsylvania

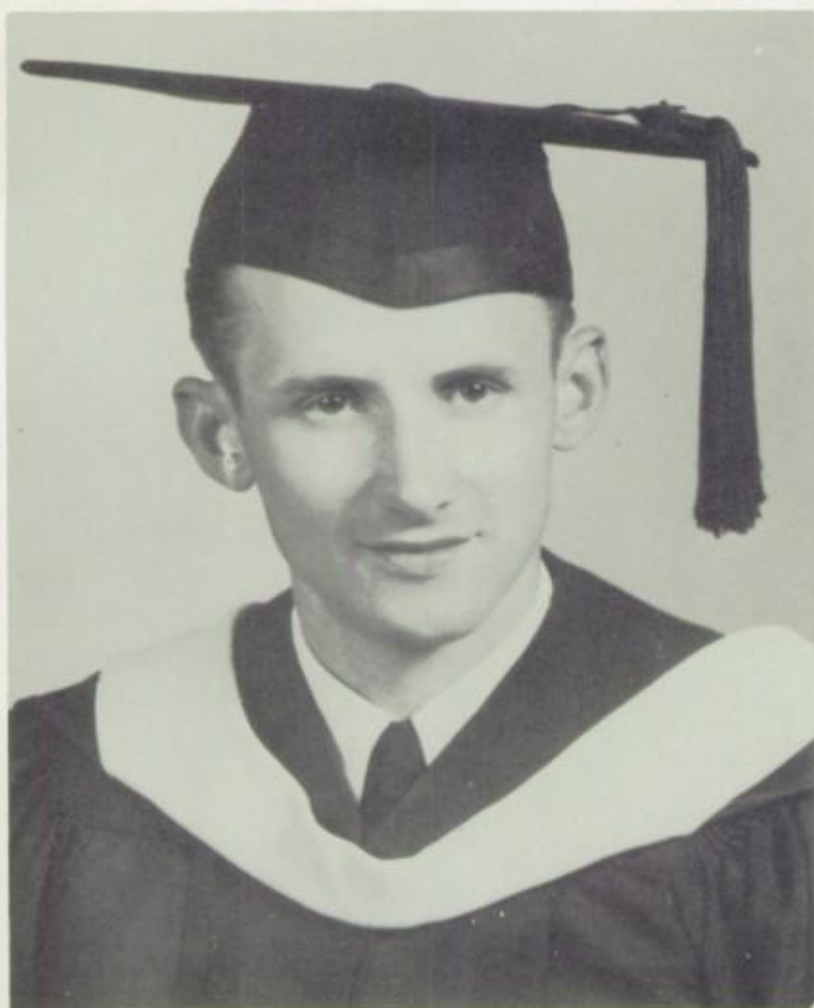


William P. Gleba  
Utica, New York

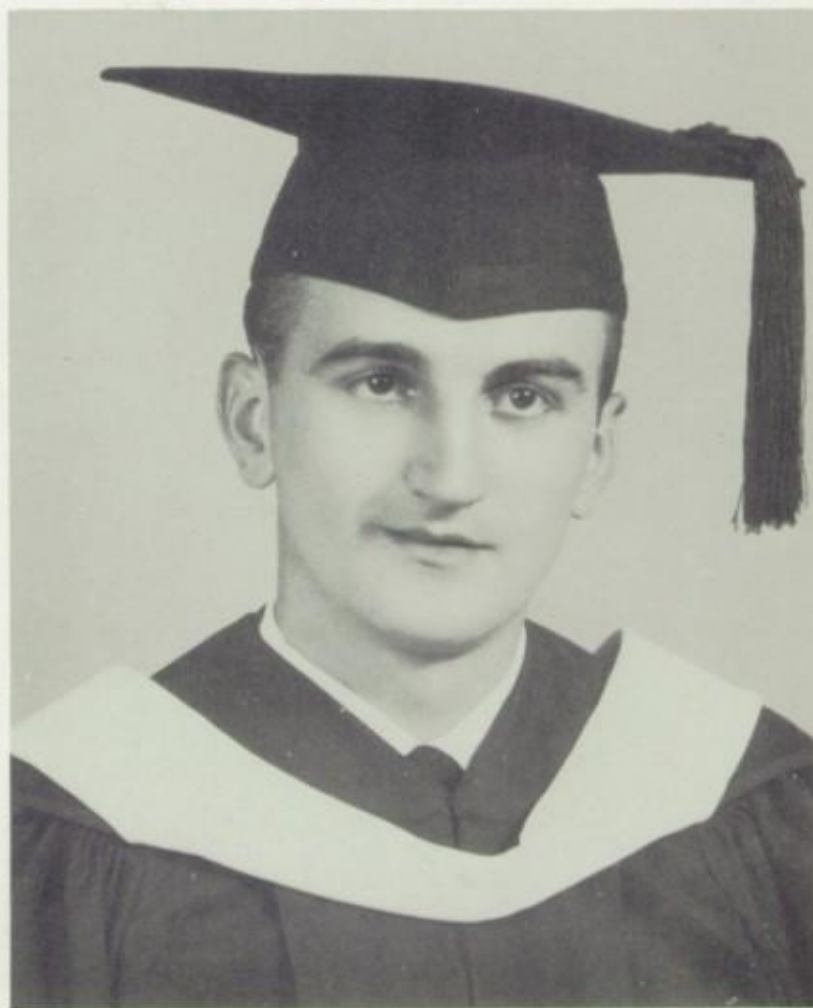


Joseph M. Horanzy  
Nanticoke, Pennsylvania

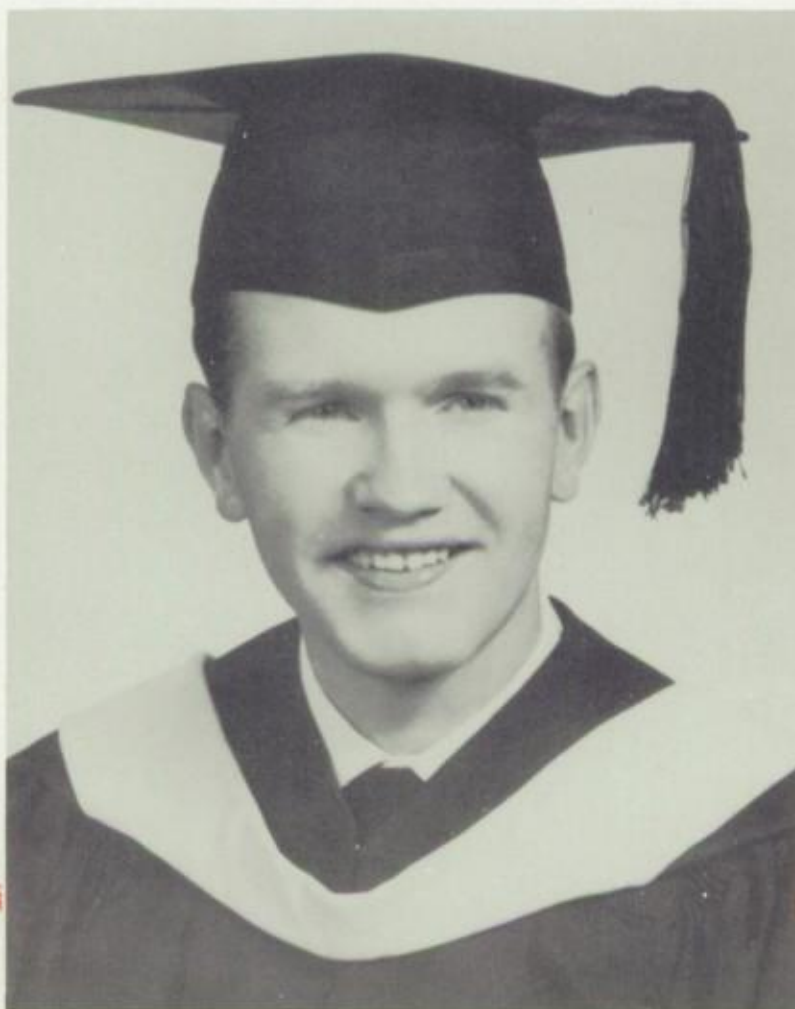




Meceslaus S. Kamiński  
Pontiac, Michigan



Stanley A. Kasprzyk  
Detroit, Michigan



Stanley E. Kłoskowski  
South River, New Jersey



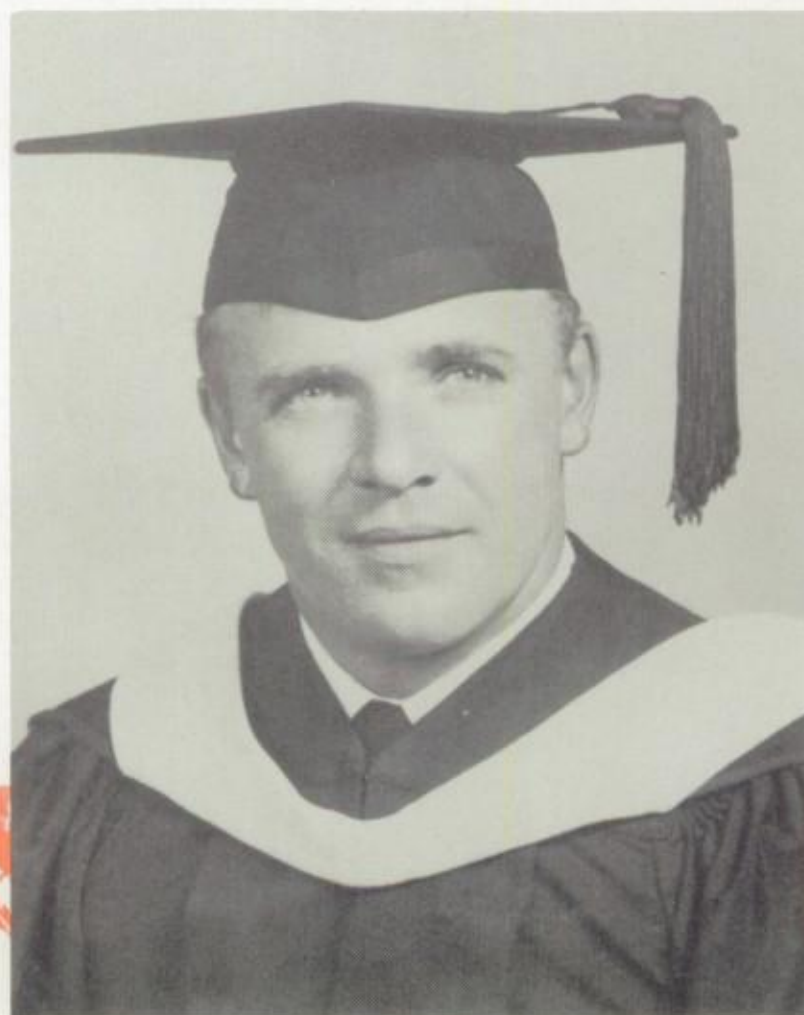
## candidates for degrees



Florian F. Kośnik  
Detroit, Michigan



Edward J. Krason  
Chicago, Illinois



Casimir J. Kurzawski  
Syracuse, New York

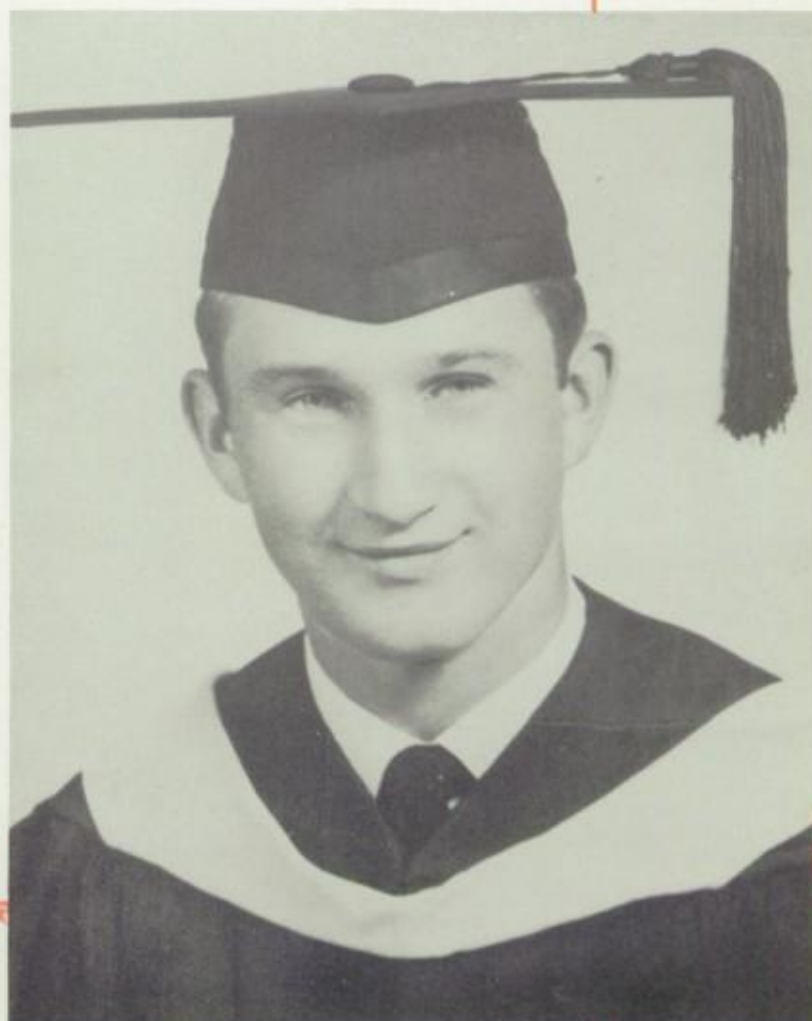




Anthony F. Łazowski  
Brooklyn, New York



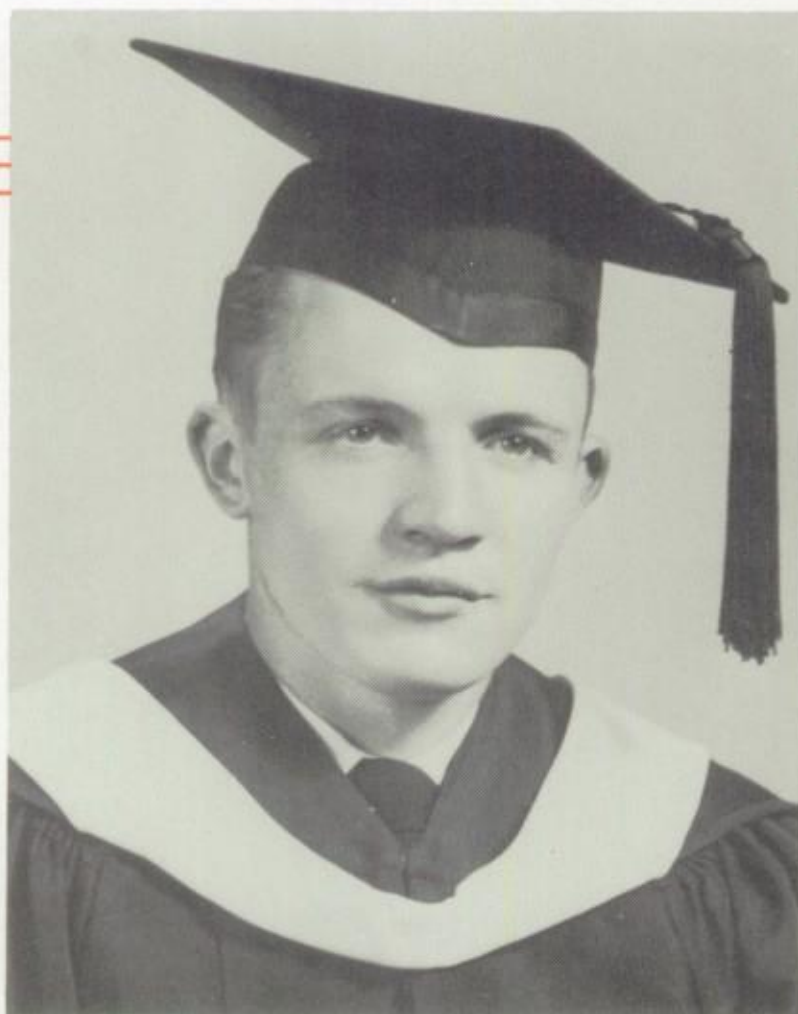
Raymond A. Mołyszek  
Detroit, Michigan



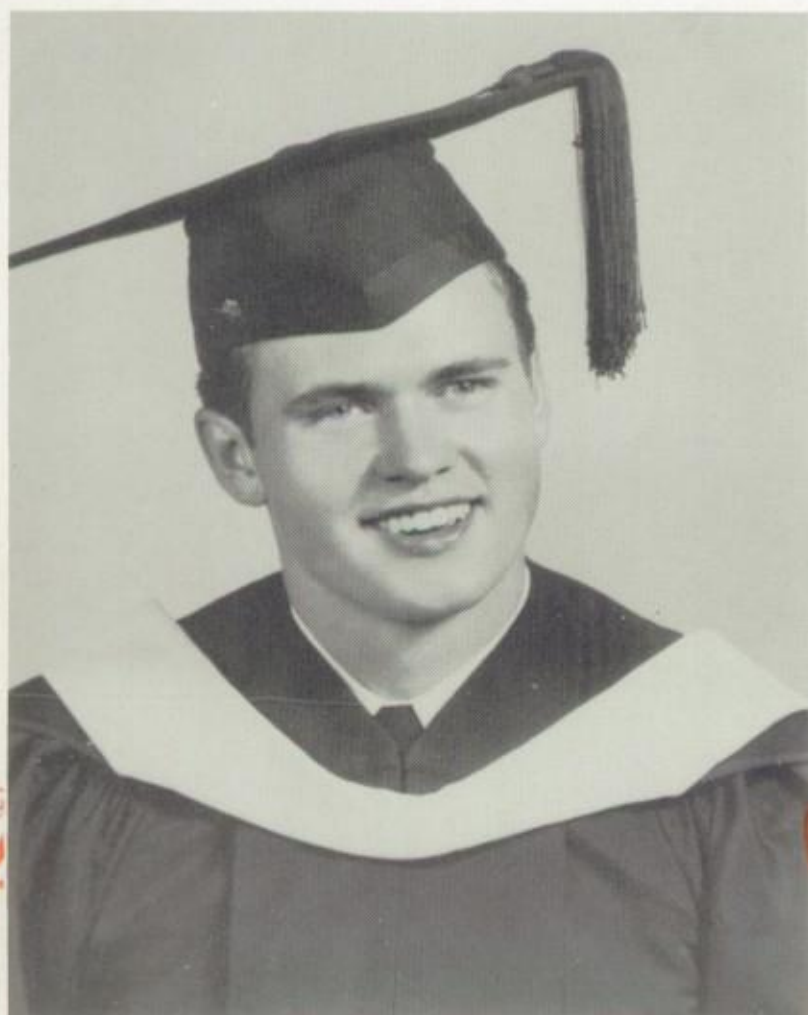
Eugene M. Mrocka  
Detroit, Michigan



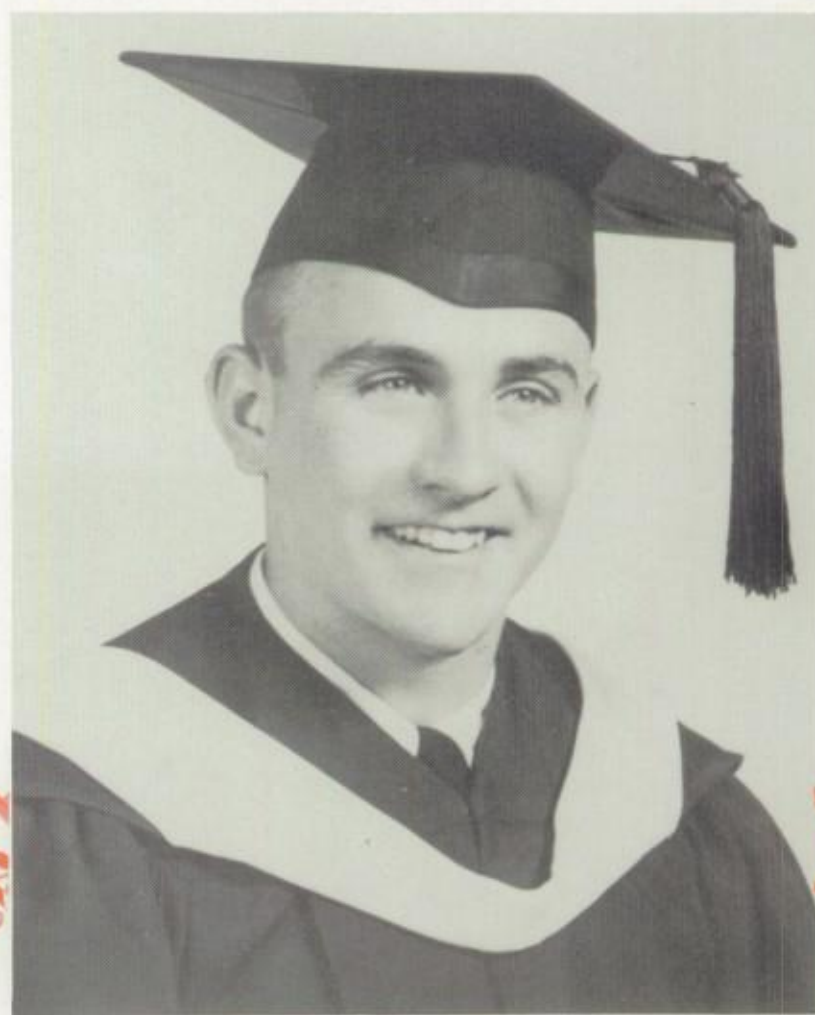
## candidates for degrees



Felix J. Olekszyk  
*Detroit, Michigan*



Gerald A. Piekarski  
*Detroit, Michigan*

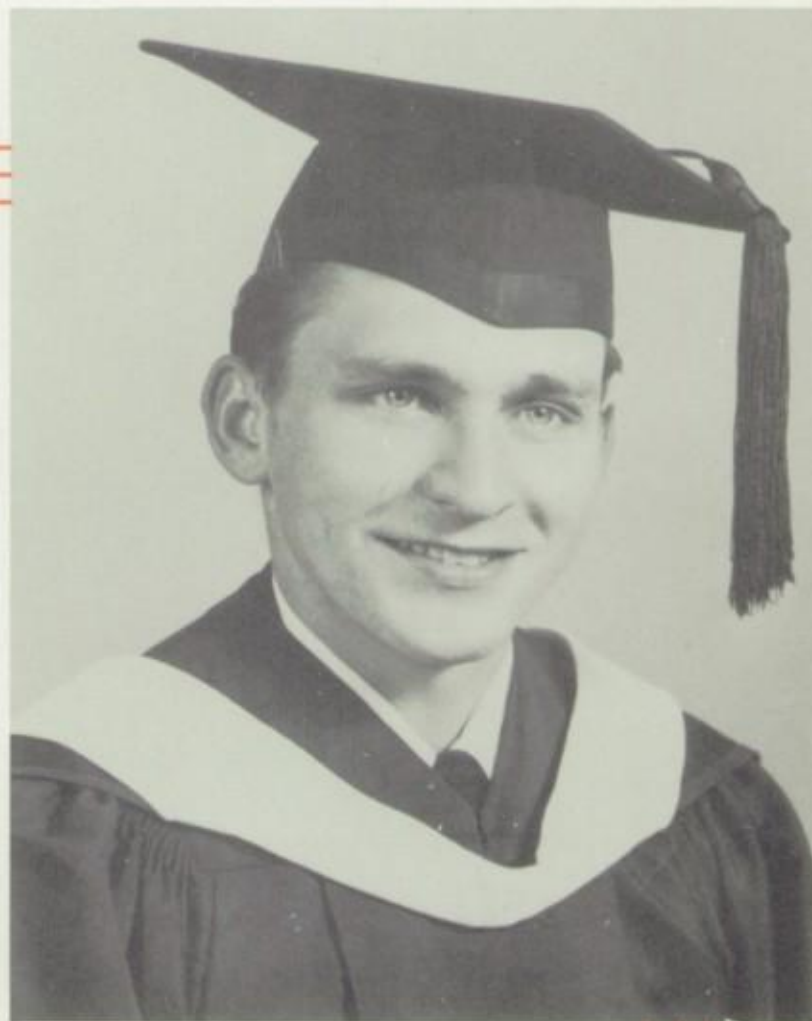


Joseph R. Rettig  
*Centerline, Michigan*

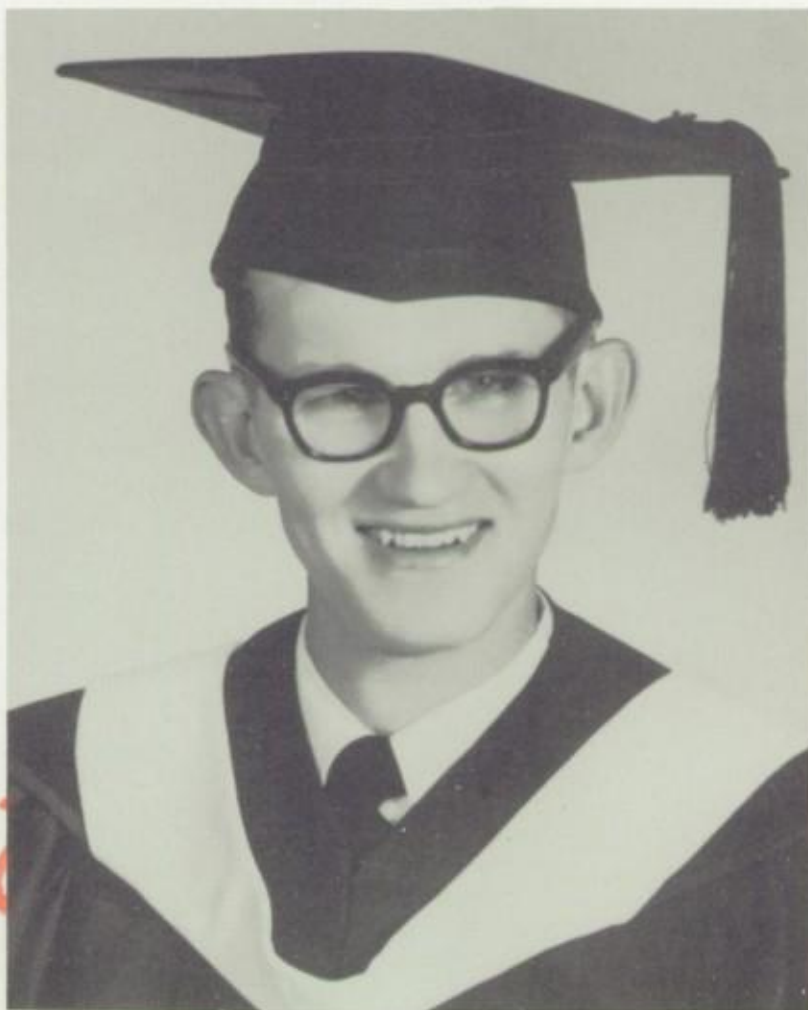




Gerald J. Smółka  
Bronson, Michigan



Gerald S. Wasielewski  
Wyandotte, Michigan



Walter M. Żebrowski  
Providence, Rhode Island





# off the record



Sing, Heavenly Muses, send forth your words  
in rhyme,  
Beat out the hidden secrets in measured time,  
Our audience waits for you to speak  
Of noble Seniors, both bold and meek.  
Cry out informal praises, loud and strong,  
On thy lips today nil can be wrong,  
As couplets royal your pen does write  
And traits unknown you bring to light.



As all embark for life's surprises, to each a rhymed corsage,  
We wish "God Speed," "Good Luck," "Be Happy," and "Bon Voyage."



"Mike"

Small and quiet  
with a love to pray,  
Willing and joyful,  
much more could we say.



"Pinky"

Modest we feel  
describes him true,  
Happy to share  
both the old and new.



"Bill"

In him we find  
a generous heart,  
Mixed with loyalty  
to do his part.



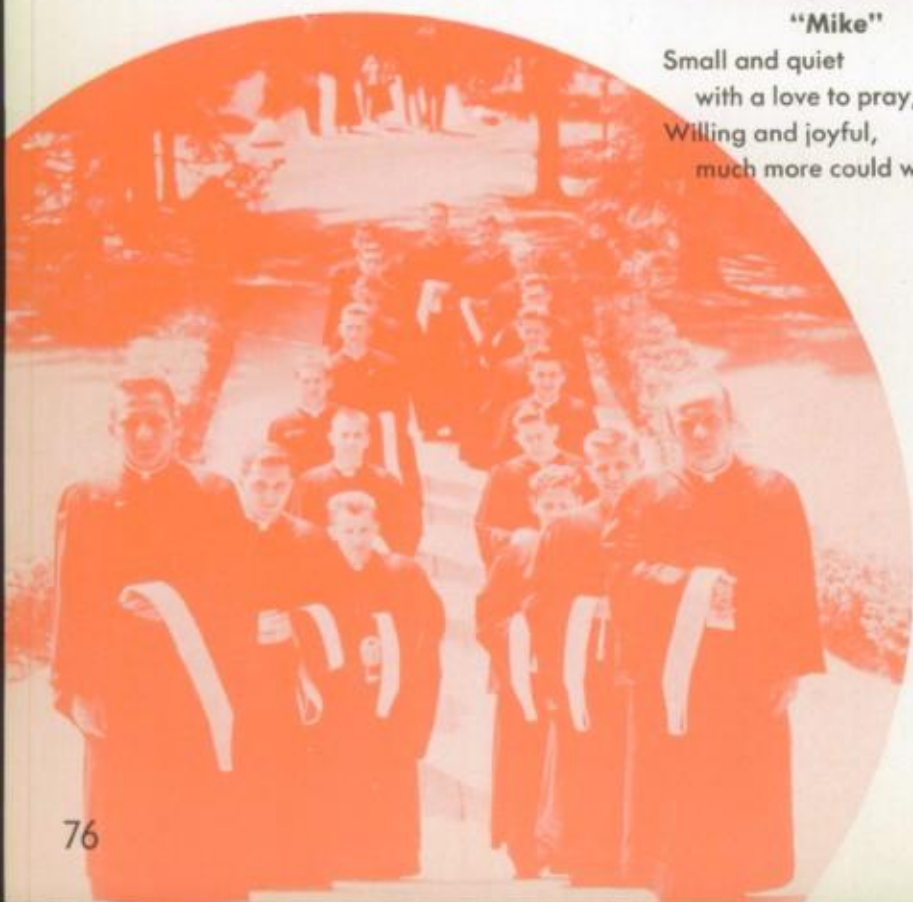
"Joe"

Serious is he in the  
true sense of the word,  
Strongly is felt  
but hardly is heard.



"Mietek"

Nature reveals him  
an earnest lad,  
A sympathetic friend  
but never sad.







**"Stas"**

One dominant trait  
in him we cannot find,  
For he possesses most  
and not one kind.



**"Flo"**

Joy he possesses,  
his purpose complete,  
Pleasant and helpful  
with sincerity deep.



**"Casey"**

Combine strength  
with meekness yet,  
And you have one  
who's hard to forget.

**"Stan"**

Like unto a note  
that carries high,  
Portrays this one  
without a lie.



**"Ed"**

What could be said  
of him that is not,  
Loyal and loving  
we're happy we've got.



**"Tony"**

Sure with hand  
an artist no less,  
Here is one with  
pride we possess.







**"Ray"**  
Nothing is too difficult  
to hinder this one,  
Whatever he endeavors  
is splendidly done.



**"Gene"**  
Becomingly modest  
and charmingly shy,  
A friend 'tis true  
we loudly cry.



**"Fido"**  
Popular this one,  
hard work he knows,  
With helping hand  
his time bestows.



**"Baker"**  
Eight years he's spent  
on these precious grounds,  
His one hope to rise  
with unresting sounds.



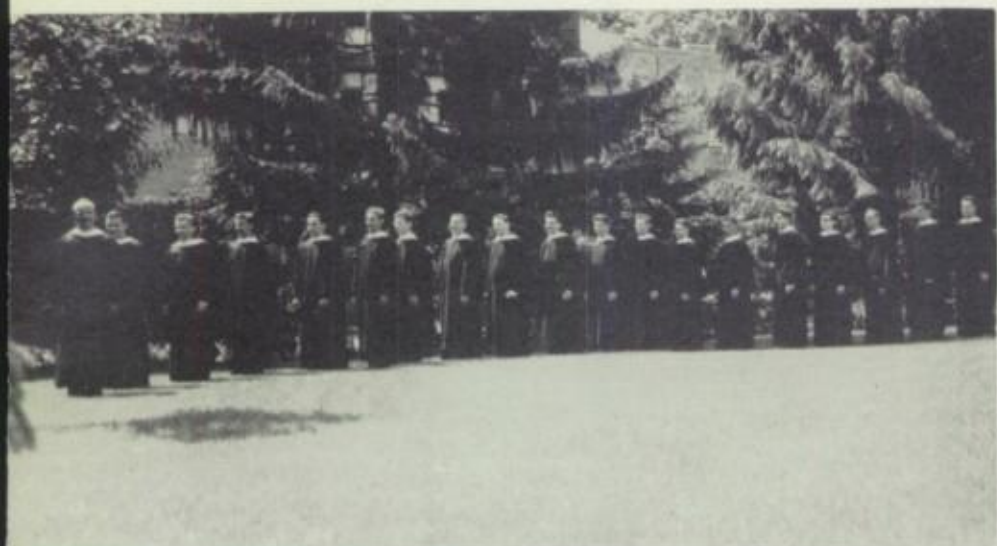
**"Bernie"**  
The scholar 'tis true  
we rightfully confess,  
The president of the class  
we graciously bless.



**"Joe"**  
Smile and the world smiles  
with you, his plea,  
Always helping others  
like some busy bee.

off the





**"Smoker"**

His generous heart  
for this we praise,  
A bright future for him  
we ardently gaze.



**"Bernie"**

His outlook on life  
we feel is so,  
That time shall prove  
his worth we know.



**"Was"**

Determination he's mastered  
this devoted brother,  
We want him to feel  
we care for no other.



**"Ski"**

Honesty together  
with a winsome way,  
His worth to us  
we've tried to convey.



**"Zebers"**

A man whose sincerity  
arises to form,  
A lover of Lit  
who knows but one Norm.



**"Was"**

Stand straight, a smile,  
and watch the bird,  
For pictures, the year round,  
all he would herd.





# college juniors



W. Leżuchowski, S. Stone, T. Kwak

S. Sulka, C. Tomaszewski, J. Tychulski



D. Rusch, A. Redwick, R. Rakoczy



M. Wendzikowski, L. Wojcinski,  
R. Wyzgoski, A. Woźniak

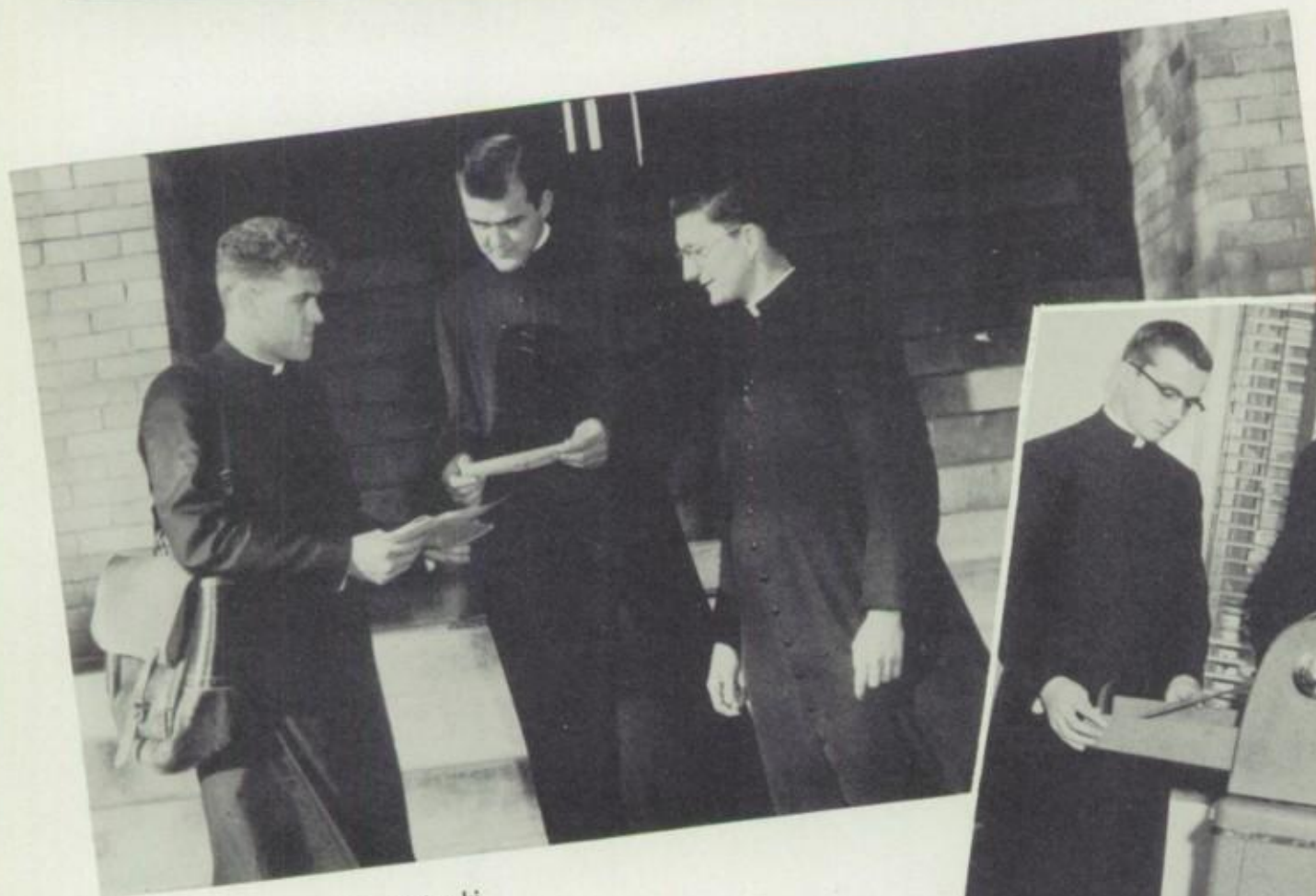




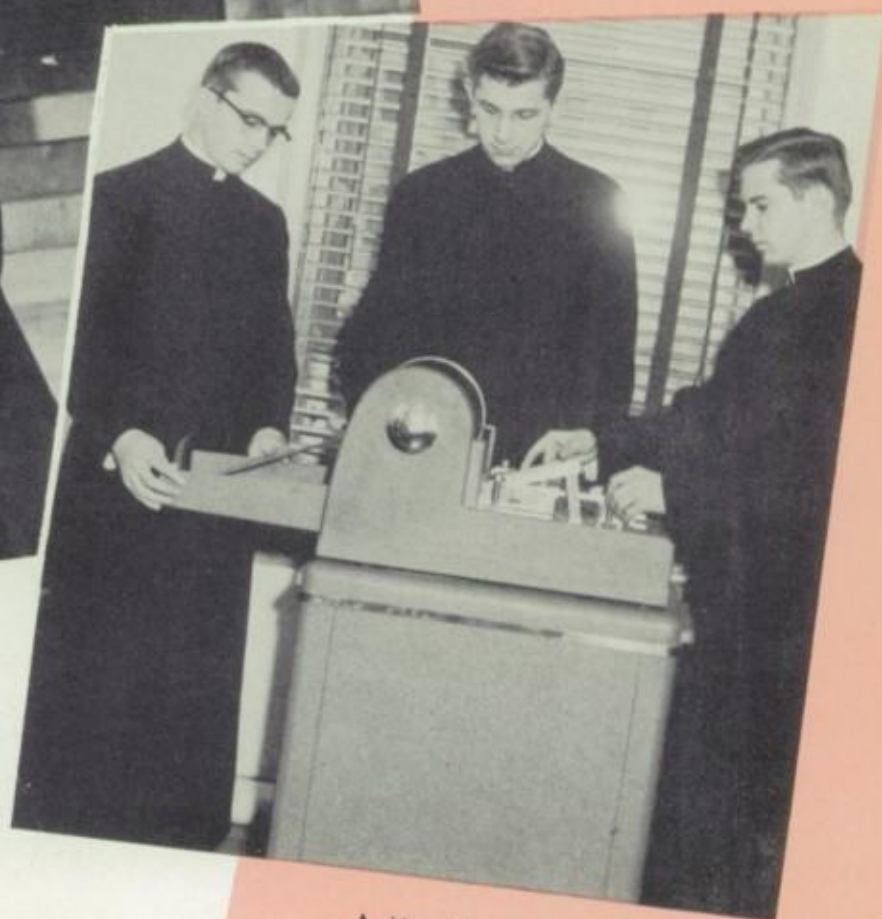
L. Musinski, D. Mulka,  
J. Murzyn, D. Michalak



B. Orszewski, S. Redmerski,  
J. Paninski, J. Nowakowski



J. Dylewski, T. Fujawa, D. Jegierski



A. Marcinko, T. Litka, T. Machowski



# sophomores



V. Bielecki, L. Dytkowski, E. Bula



R. Jóźwiak, L. Hoppe, S. Gerloch, J. Mattern



A. Kowalski, B. Kazyak, R. Mack



E. Olszewski,  
J. Novack



G. Rutkowski, H. Watnoski, J. Myszak



G. Rajewski, R. Sempowski, J. Smus, R. Sochacki



# freshmen

R. Cisek, S. Fabianowicz, S. Gacioch,  
F. Ejadowski, A. Grabowski



R. Ściera, A. Saklaczynski,  
A. Samoranski



J. Stryjewski,  
T. Stepanski, J. Sito



M. Maras, R. Makarewicz,  
J. Maxsween



J. Adamaitis, E. Ciempola,  
B. Buczynski, R. Białych



F. Kaminski, S. Kasprzycki,  
T. Greff



R. Witkowski, J. Wyrostek,  
F. Weiss, E. Wojcinski,  
J. Yurgens



A. Polakowski,  
L. Rogers,  
T. Pietras,  
D. Pisarowski



S. Krysztofik,  
R. Kondziółka



A. Wagner, E. Wadas, F. Walczyk,  
G. Szymanski, W. Wawrów

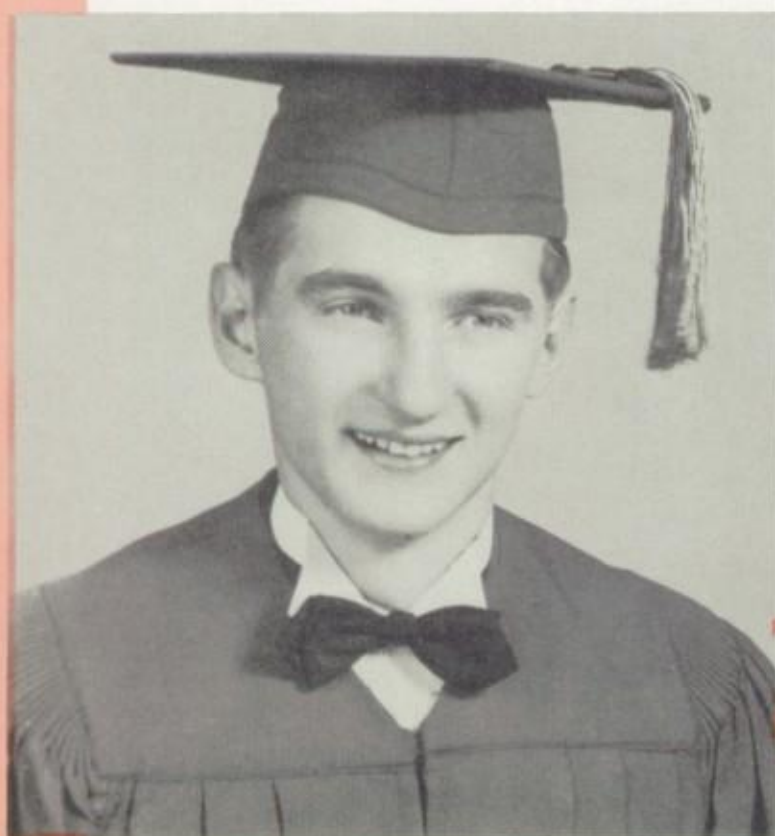


# HIGH SCHOOL

"By preserving the Polish language on the lips of the future leaders in America, Orchard Lake can be a powerful factor in winning for that great Catholic country a foremost place among the nations of the world. At the same time by preserving and perpetuating Polish Catholic traditions, it will become a mighty stronghold of Catholicity in the United States."

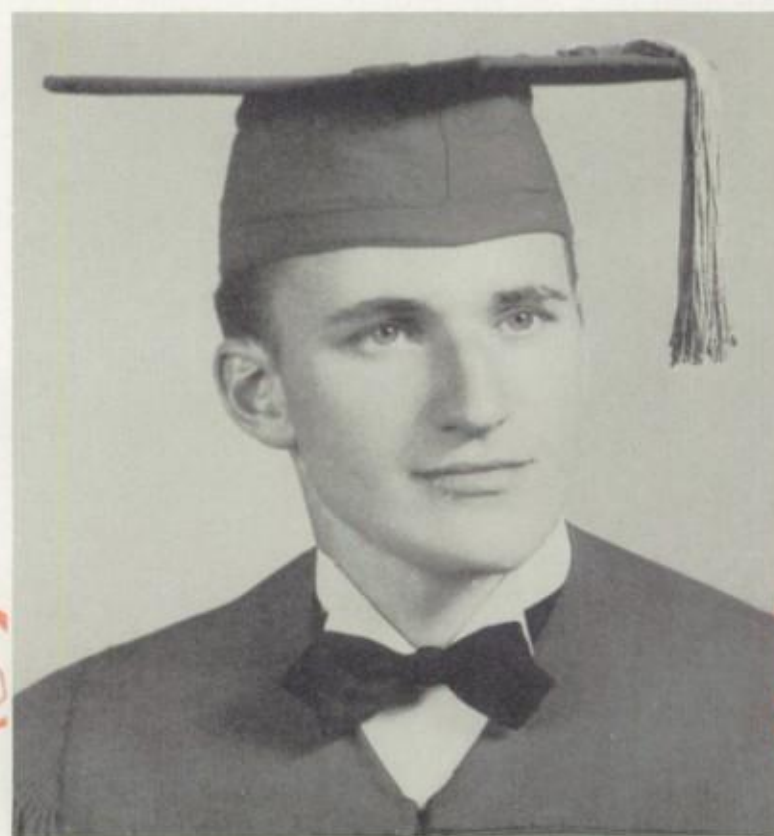
*Most Rev. Michael J. Gallagher*

graduates



Daniel A. Winiarski  
President  
Morrisville, Pennsylvania

Assuming the presidency as a sophomore, Danny continued in that office through the remaining years. He found time also to serve as Chairman of the Constitution Committee and Associate Editor.



David J. Gryka  
Vice-President  
Alpena, Michigan

Quiet by nature, Dave let his academic and sports records speak for him. His devotion to the Class is attested to by his willingness to serve as its vice-president during the junior and senior years.



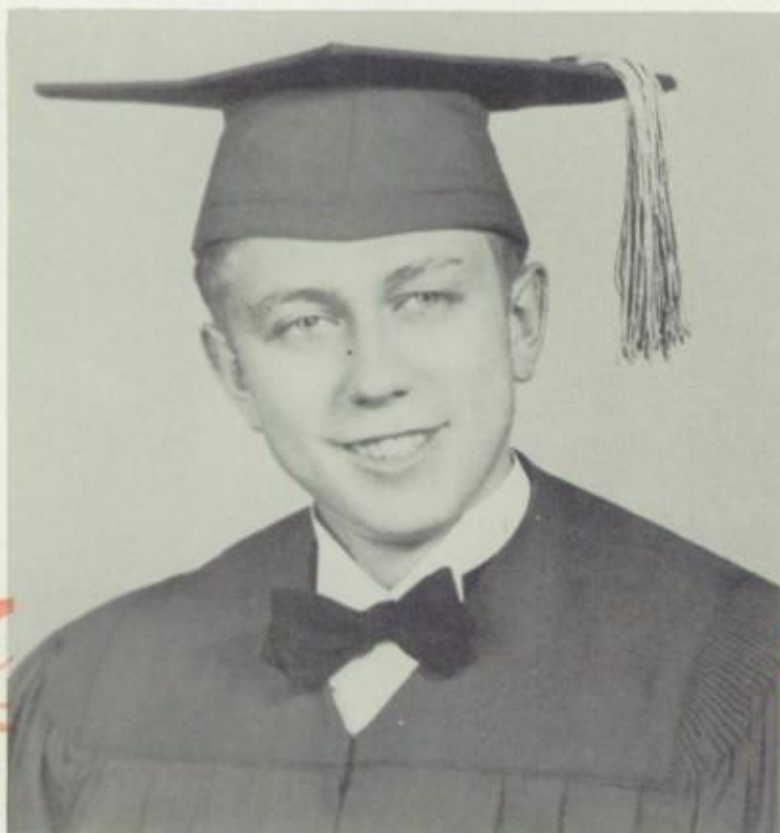
St. Mary's Preparatory differs from other high schools in that it strives to aid students develop a complete and mature personality. The priceless treasures of Christ's teachings and the culture of America are blended harmoniously and proportionally with the culture of Catholic Poland. In this way, the Orchard Lake Faculty believes, their students can become a contributing factor in the growing American Tradition. Toward this lofty and inspiring goal work the Orchard Lake Schools.



Fr. Henry Torzała  
*Principal*



Fr. Ferdinand Sojka  
*Class Master*



James J. Jerzyło  
*Secretary-Business Manager*  
Detroit, Michigan

A study of the scholastic records will show Jim to be the Class "top man," but they will not show his extra-curricular activities. They include service as vice-president, secretary, business manager, sports "scribe," and member of the track team.

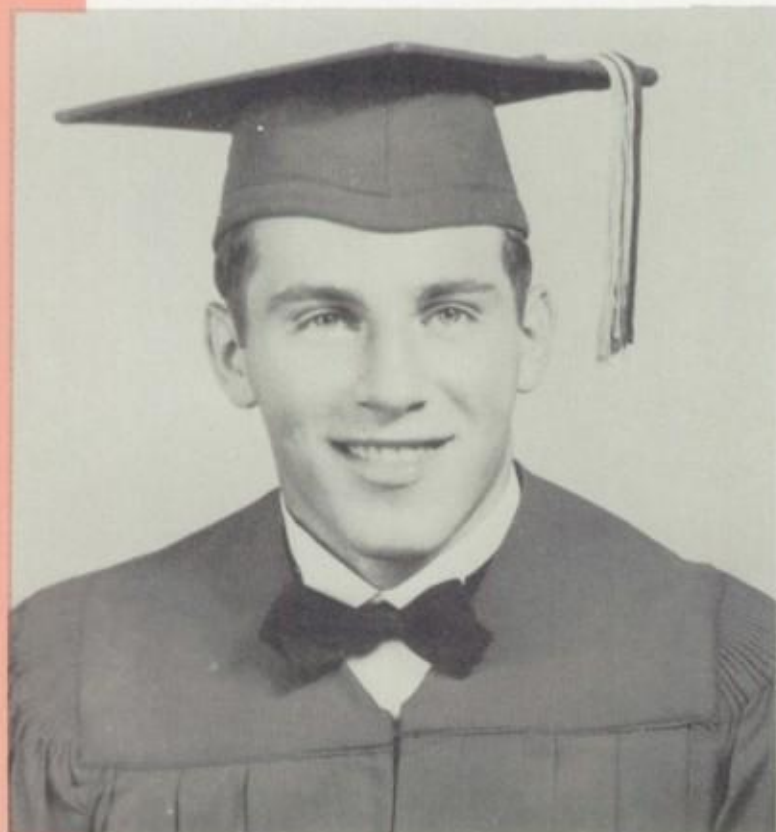


Robert J. Gqsiorowski  
*Treasurer*  
Detroit, Michigan

A spontaneous, happy smile was a characteristic that made Bob a popular member of the Class. His scholastic record and his sports abilities were looked upon with pride by others, but always modestly accepted by Bob himself.

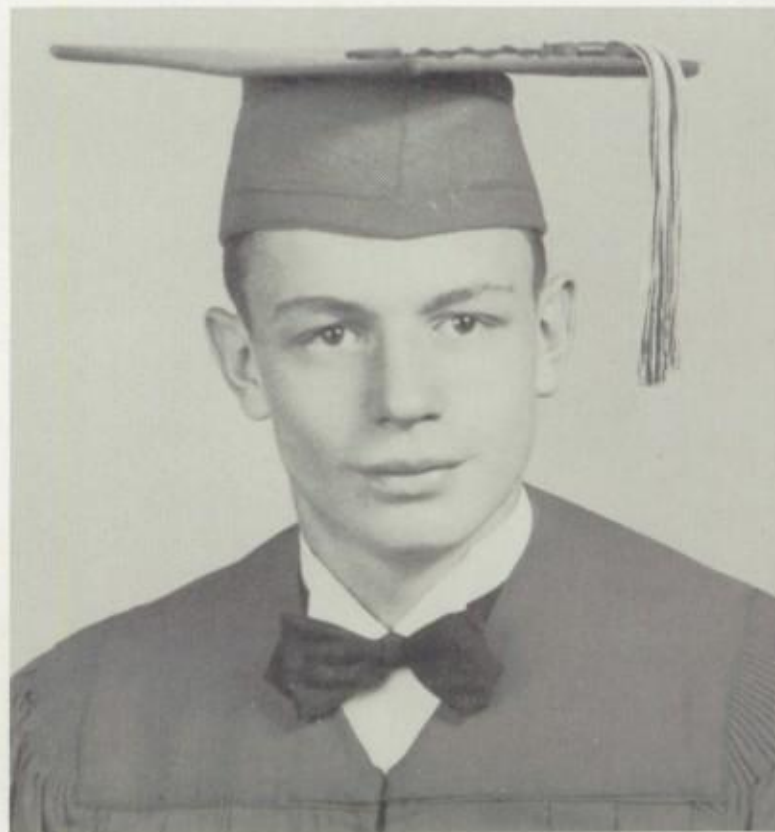


# high school graduates



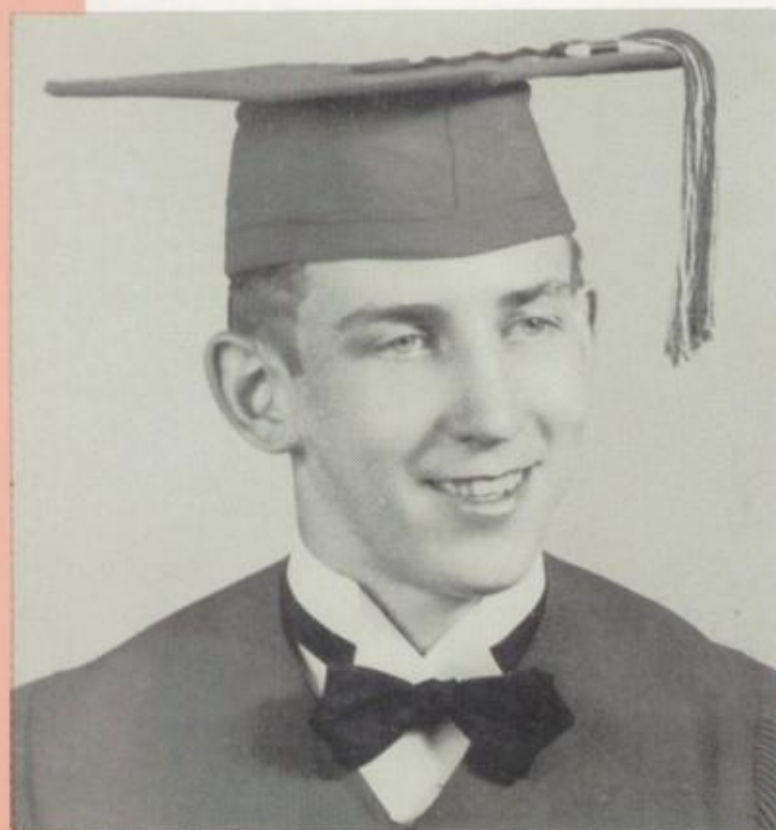
Edwin W. Balazy  
Sergeant-at-Arms  
Wyandotte, Michigan

"Slug," as Ed was popularly known, was hesitant in offering his help for an undertaking, but once that help was offered or once it was sought, as it quite often was, he worked quietly, but consistently, to assure a project's inevitable success.



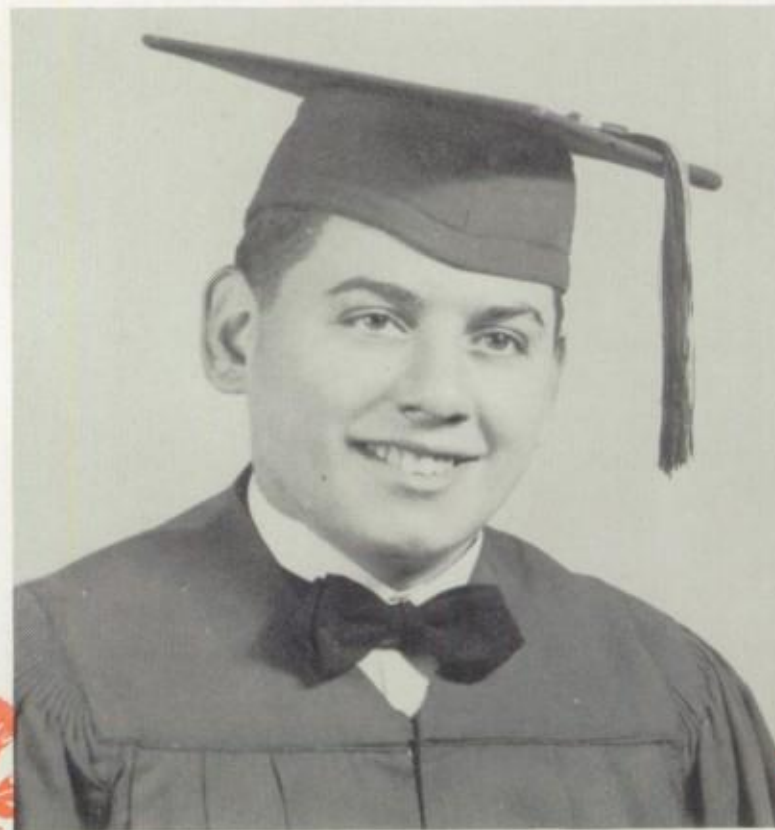
James R. Choike  
Detroit, Michigan

Jim's program at Saint Mary's was a full one. Fall, winter, and spring found him actively engaged in the sports program. All seasons found him doing equally well in his class work. This undoubtedly will prove an asset for the future which he has planned.



Richard E. Coles  
Detroit, Michigan

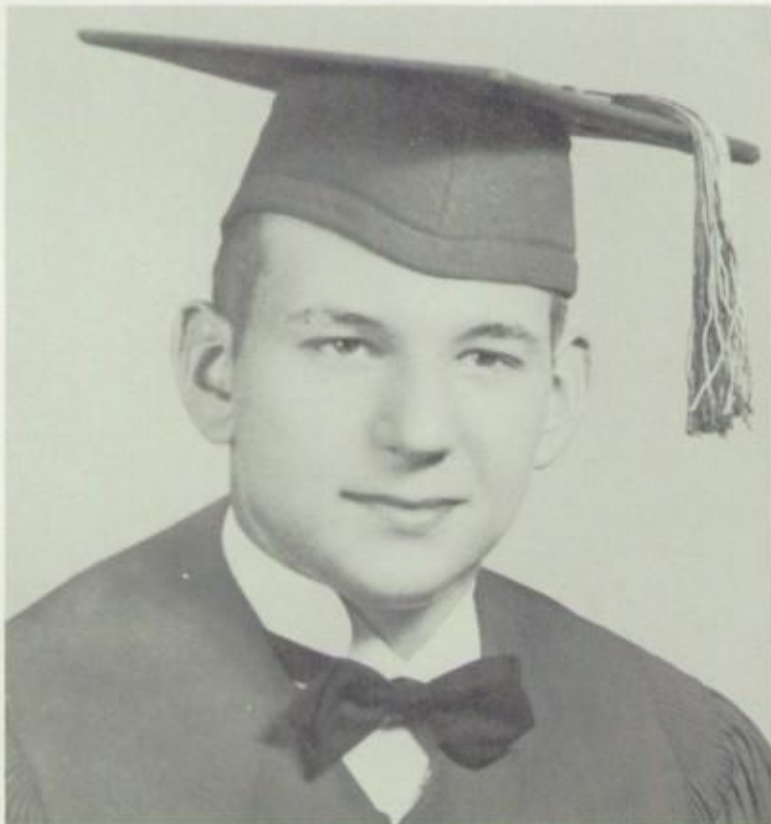
We definitely ranked Richard among the neatest appearing fellows on St. Mary's campus. Troubled for a while by the choice of the right vocation, Rich persisted in his search. The search has ended and we know the choice has been a good one.



Bernard L. Dzbencki  
Trenton, New Jersey

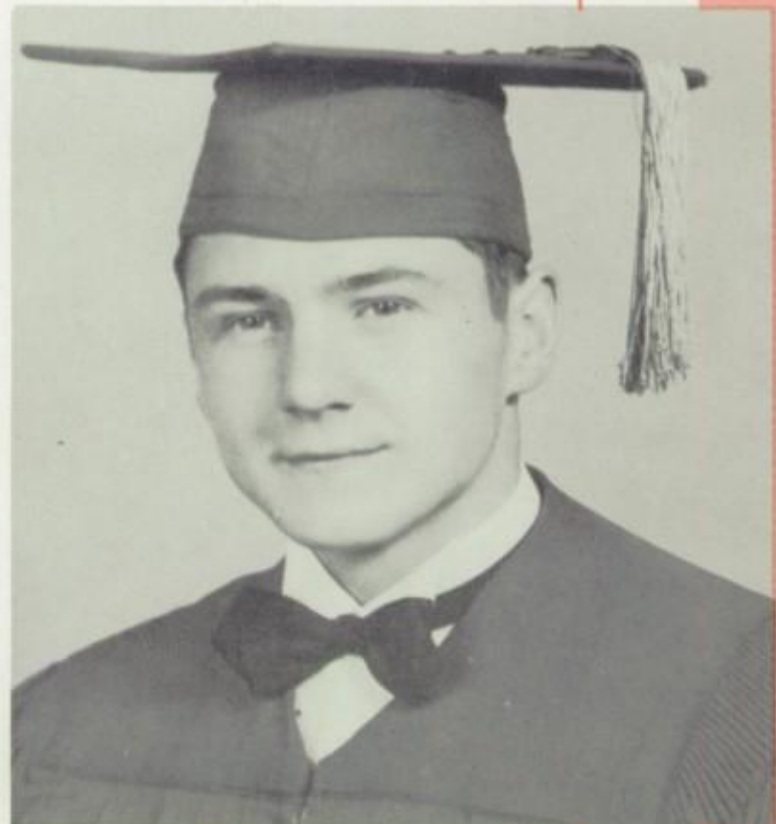
"Benny" never for a moment wavered in his decision to devote his life to service as a priest. Working persistently, he found himself regularly in the Class "Big Ten," without sacrificing his joy of serving as St. Mary's sports manager.





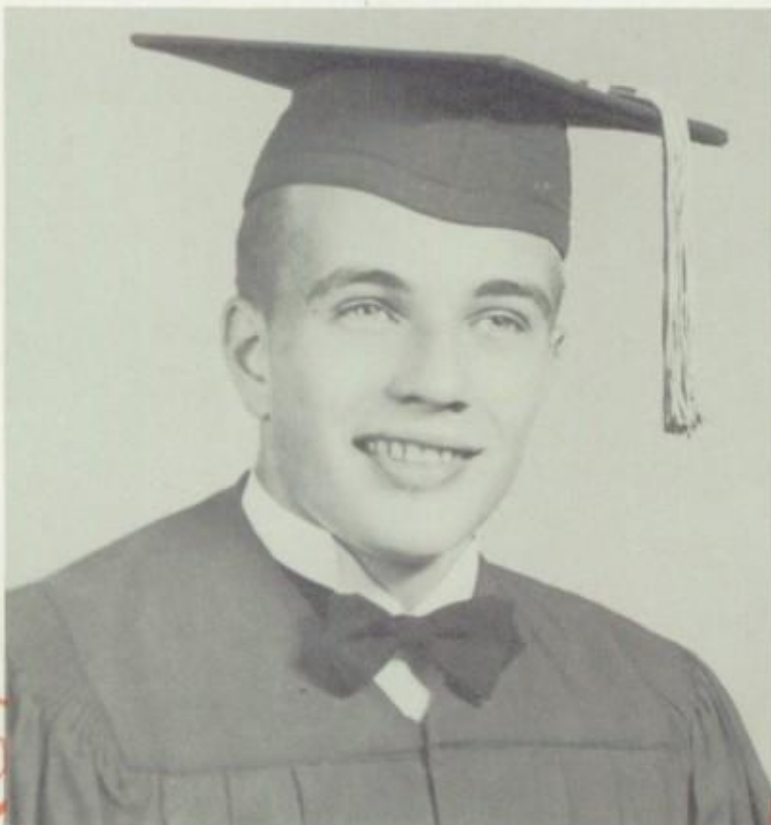
Melvin S. Gomulinski  
Detroit, Michigan

Most of "Jersey's" vacations were spent out on the farm. He has decided to foster his love for the "good old earth" with studies at a leading agricultural college. He will attempt to bring to reality the rural stories which he delighted in telling.



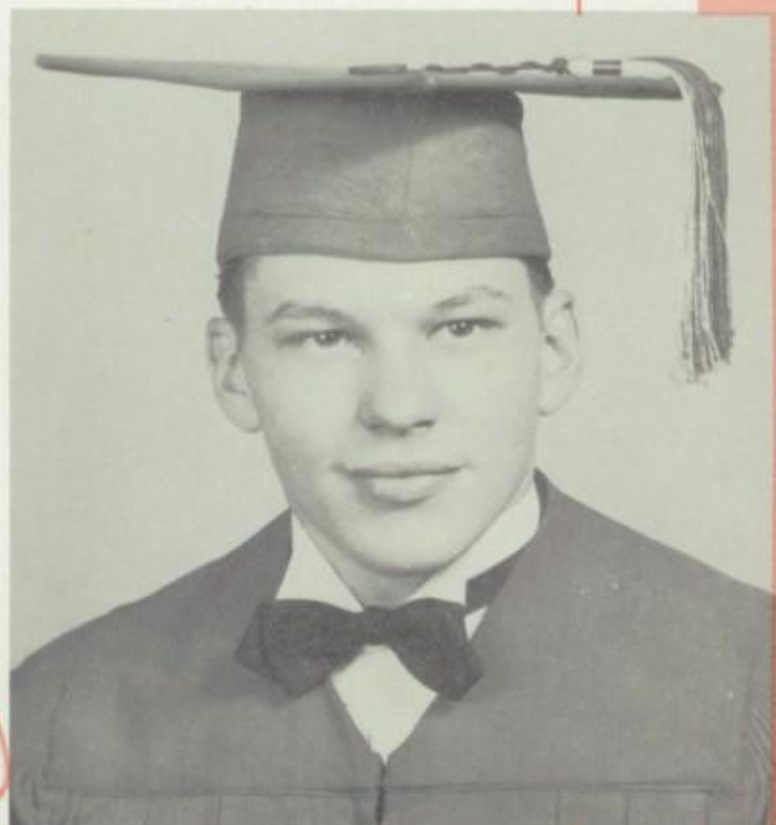
Richard W. Góra  
Detroit, Michigan

One of those who transferred to Saint Mary's as a sophomore, Rich soon proved his worth to the Class as a member of the Band. Long shall the Class remember his persistent devotion to perfecting the clarinet solos with which he delighted them and Spring Concert audiences.



Roman J. Gronkowski  
Hamtramck, Michigan

"Judge" has decided to follow his Dad's footsteps in law. There are definite proofs that Roman will, by his devotion to the field, emerge a champion of justice and rights. His service as the Class' parliamentarian should serve him well.

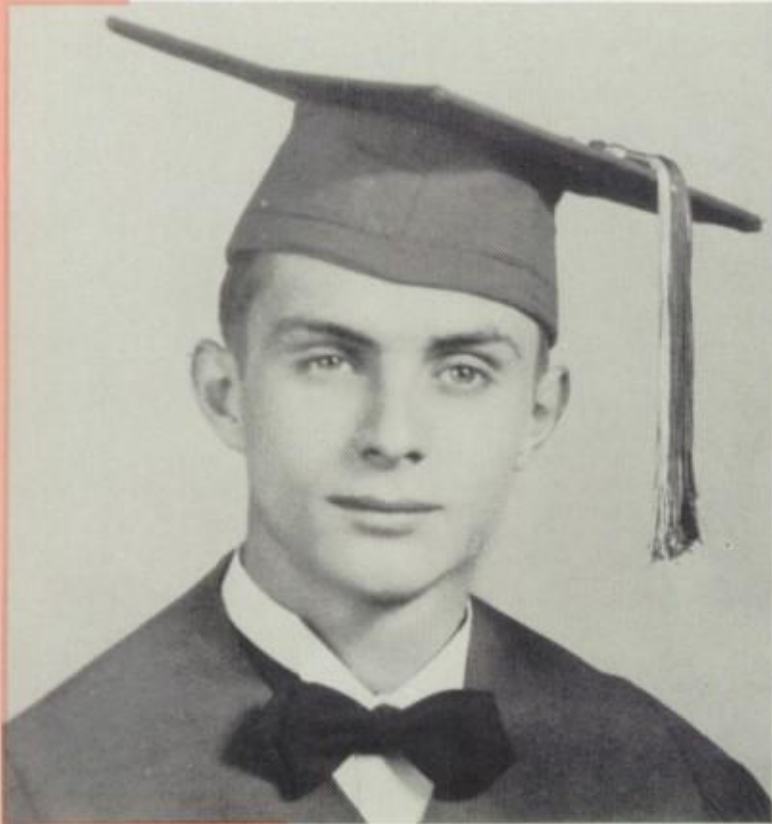


Casimir E. Karczewski  
Beaver Falls, Pennsylvania

"Casey" set the Class of 1954 on its way by serving ably as its first president and represented it well for four years on the gridiron and basketball court. His spirit was truly that of a "Man of St. Mary's."



# high school graduates



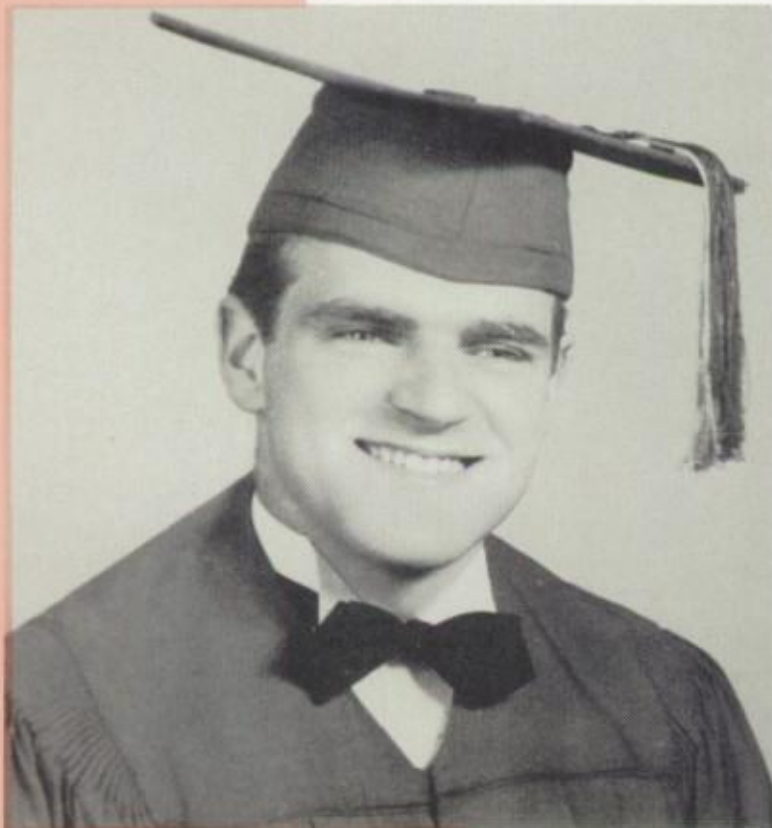
**John J. Katshir**  
McKees Rocks, Pennsylvania

Quietly but persistently did "Little John" establish the enviable records which are his. Always among the Class scholastic leaders, John was no less a hero on the basketball court and diamond.



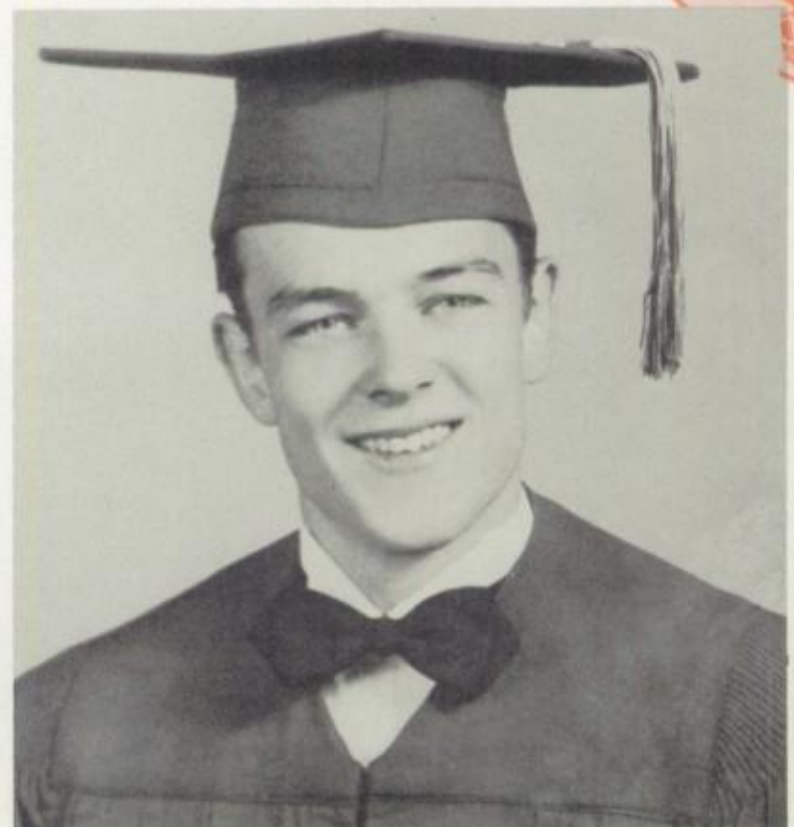
**Richard F. Kolasheski**  
Shamokin, Pennsylvania

Shamokin must be the place Rich always claimed it was, if it can send forth such a fine person as he. A study of the Class history will reveal much about him, but it will not reveal all. Both the written and unwritten records will long remain sources of pride and joy.



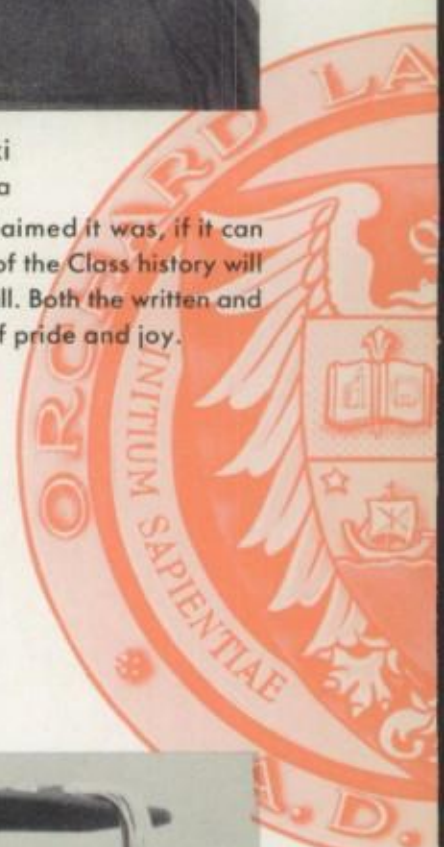
**Ronald B. Kokesh**  
Detroit, Michigan

Many times Ronald had to "drown his sorrows" with a smile, and it was always there to do the job. His all-out spirit on the football eleven will live in memory as will his work as chairman of the Class Paper Collecting Committee.

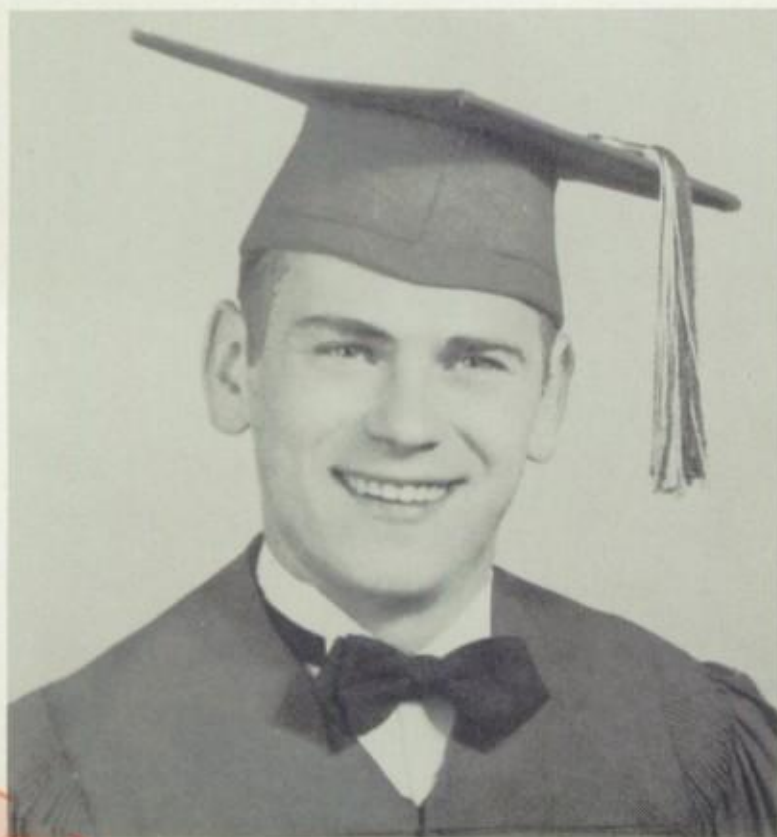


**Albert C. Kowaleski**  
Wyandotte, Michigan

It didn't take Al long to get used to Saint Mary's after his transfer. With a will to win, he quickly made a place for himself on the football and track teams. His willingness to help all will assure him success as the doctor he hopes one day to be.

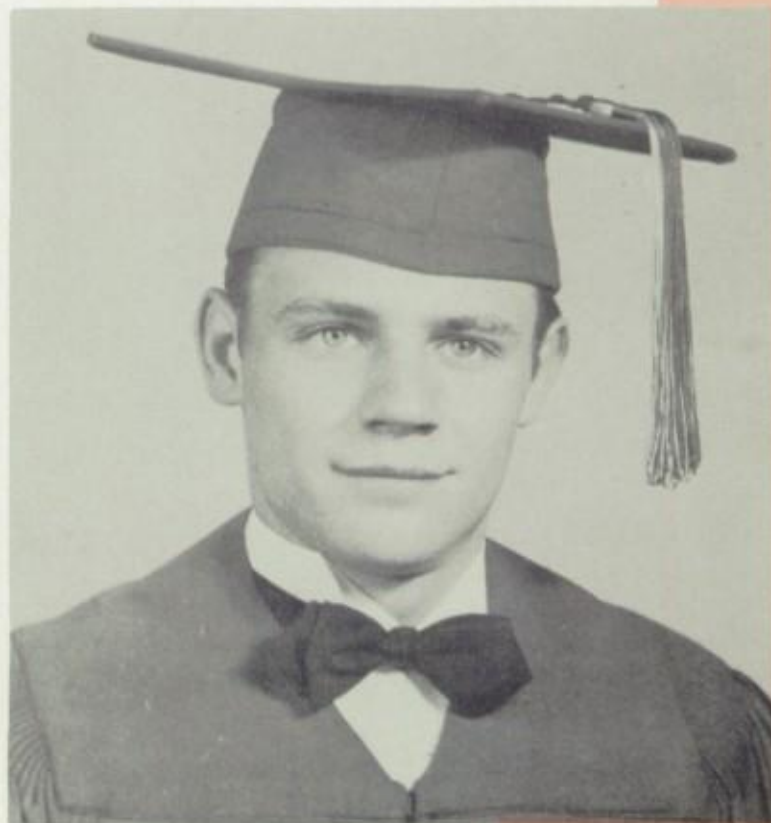






Joseph J. Krasowski  
Chicago, Illinois

Joe had to take many a "ribbing" about his home town, but he defended it ably, in fact, just as ably as he defended a goal in a football game. Concentration upon his studies inevitably led him also into the Class "Big Ten."



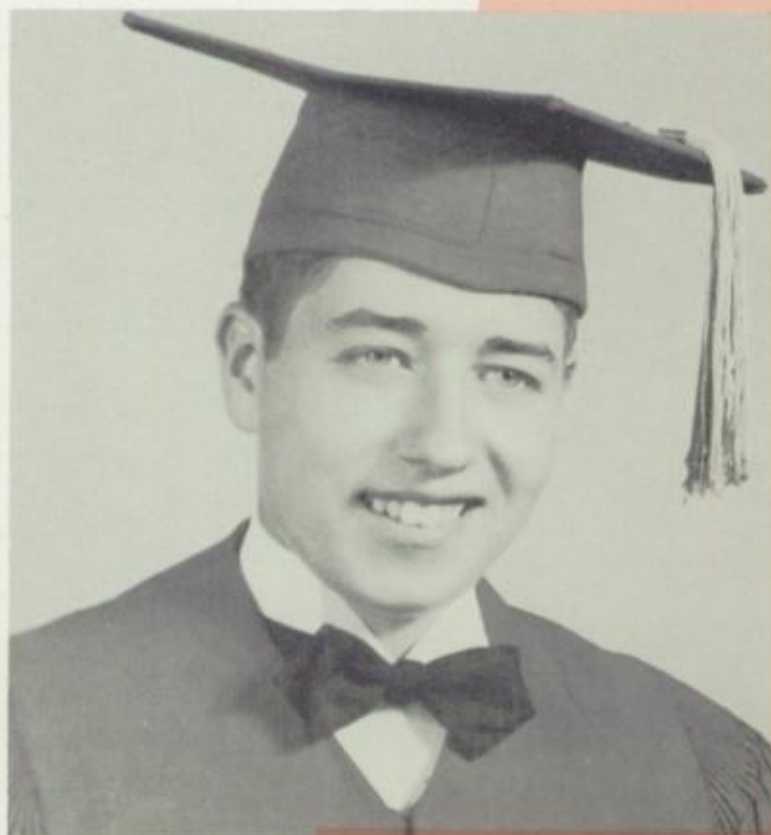
Paul W. Kwaśniewski  
Brooklyn, New York

Paul was Brooklyn's contribution to the Class of 1954. Coming as a junior, Paul soon adjusted himself well and set himself with seriousness to prepare for the profession he has long been entertaining in his dreams.



Robert J. Leszczynski  
Wyandotte, Michigan

Inevitably leading the Class as its comedian was this young man from Wyandotte. His appearance as master of ceremonies at the 1953 Senior Gaudeamus will long be remembered as will his spirited work on the gridiron and cinder track.

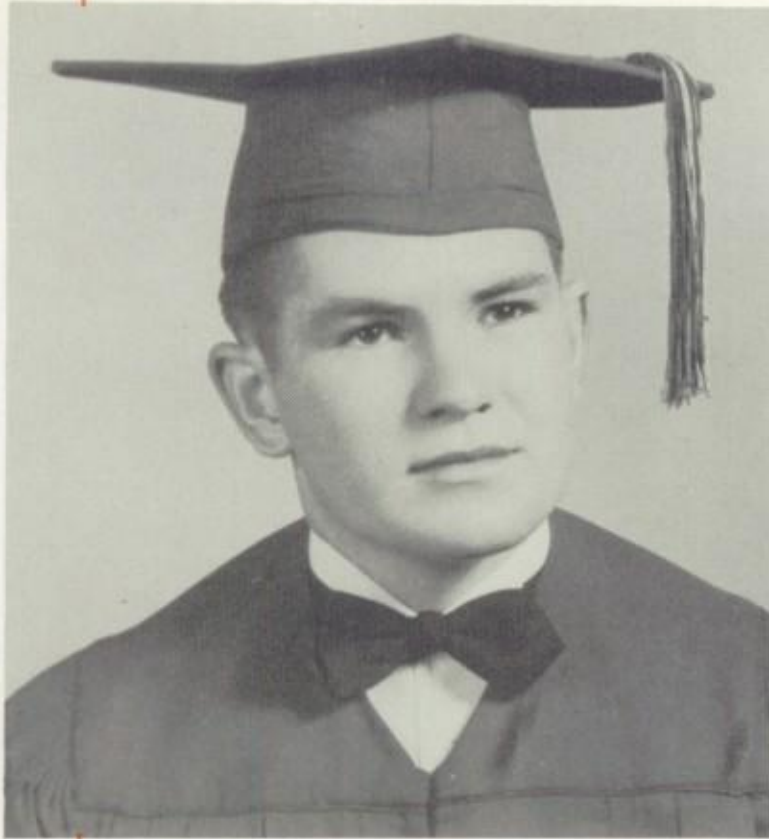


Robert J. Mocny  
Assistant Secretary  
Saginaw, Michigan

One of the quietest members of the Class, Bob constantly kept in mind the goal he had chosen—the priesthood. The devotion he showed as assistant secretary and his ever-ready willingness to help endeared him to all.

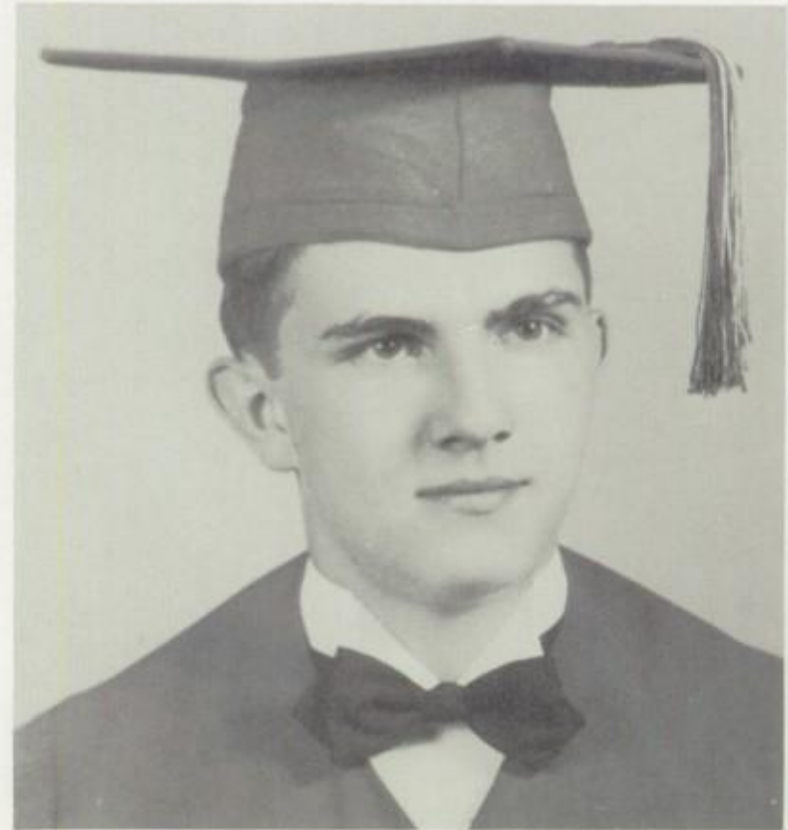


## high school



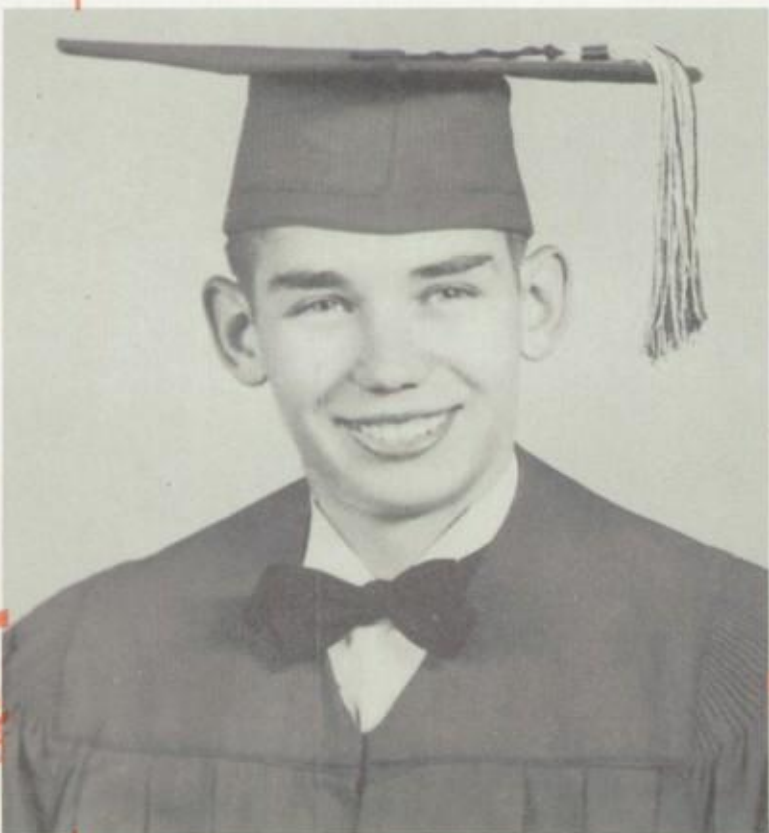
Daniel P. Nebus  
South Amboy, New Jersey

Many have wondered about Mona Lisa's smile, but "NeeBee's" smile was no cause of wonder. It was simply an indication of his sincerity. Reserved and unassuming, Dan always represented the Class well in whatever task became his lot.



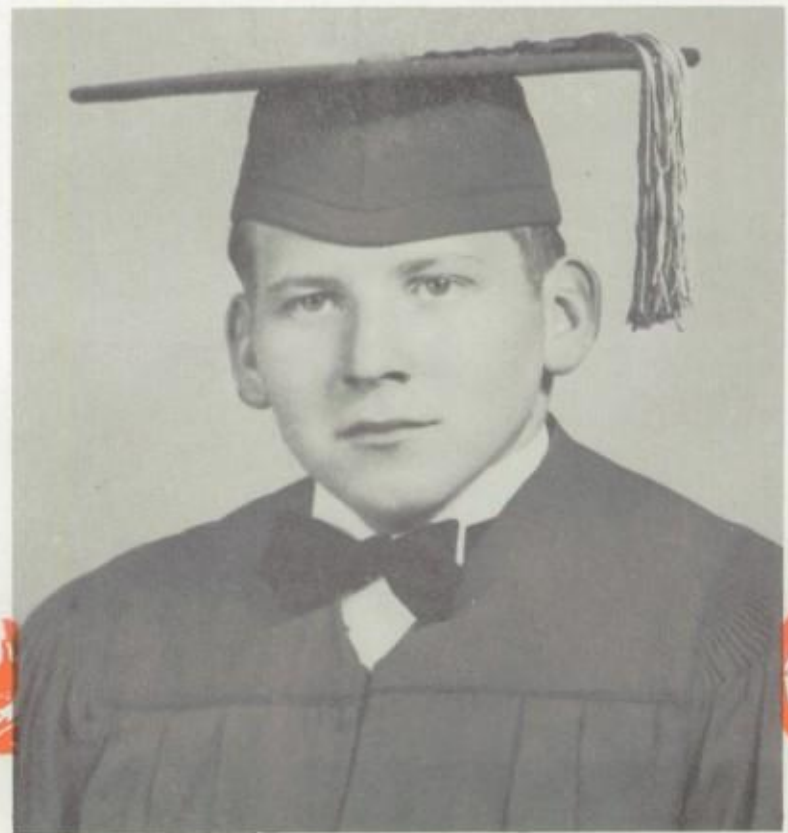
Richard J. Padzieski  
Dearborn, Michigan

Upon this young man fell the editing of the last three volumes of the Class yearbook and each volume will stand as a tribute to his memory. Though not a member of the Glee Club, "Patches" delighted in "entertaining" the Class on the wings of a song.



Albert R. Przech  
Trenton, New Jersey

Records of St. Mary's basketball history for the 1950-1954 seasons speak well for this hero of the hardwood floor. And to top off these records the Class points with pride to Al's leadership as a scholar and as its one time secretary, vice-president, and treasurer.



Chester E. Smoliński  
Detroit, Michigan

As a "right hand" to the head of the Music Department, "Smoky" did much to advance success of St. Mary's Musicales and Concerts. His meriting the "Music Achievement Award" as a Junior was proudly included among the Class list of "firsts."

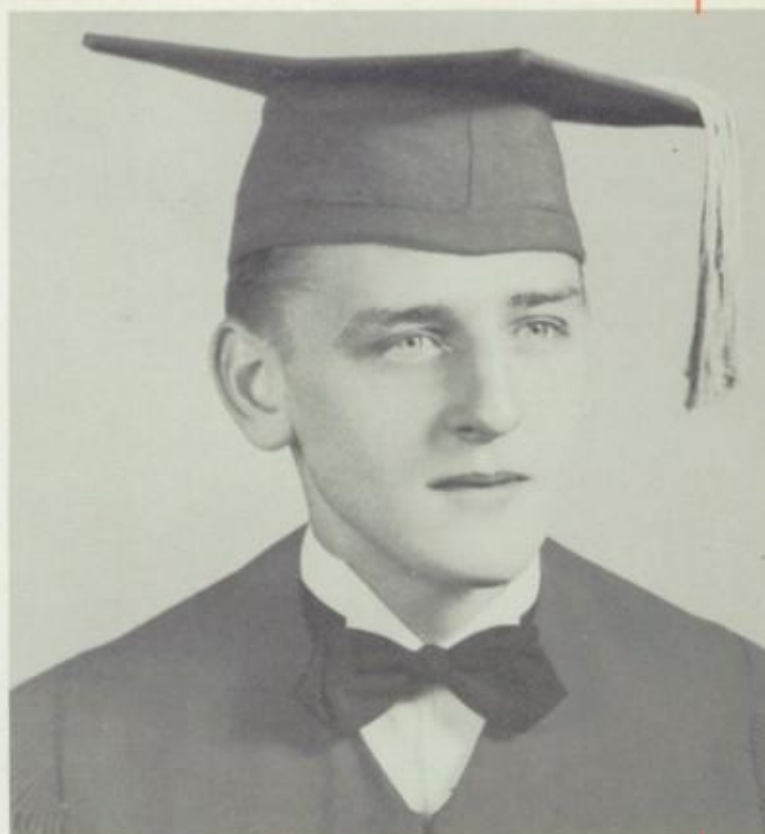


# graduates



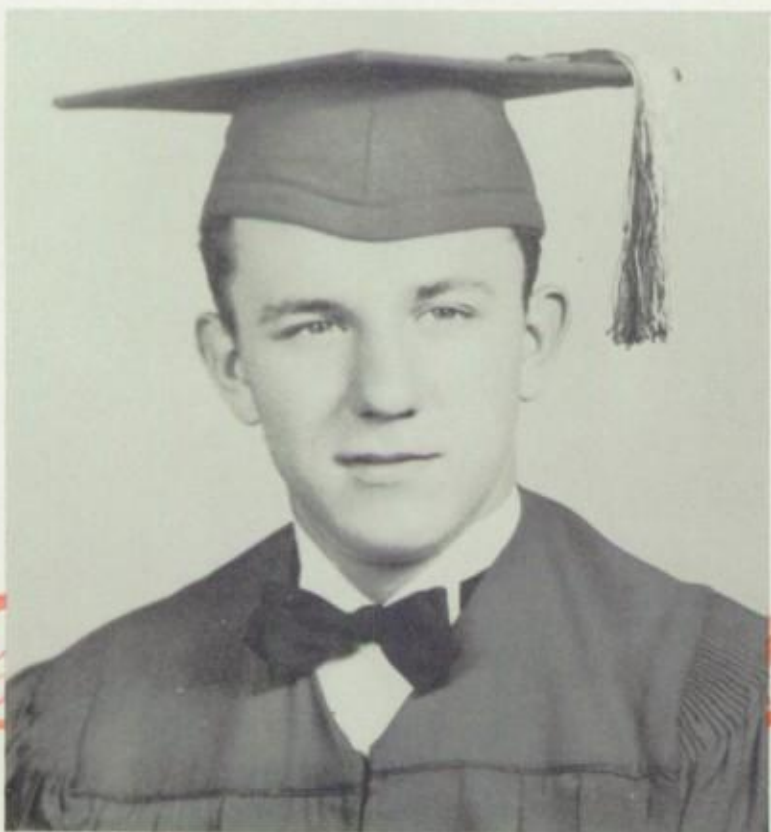
George P. Sobeck  
Rogers City, Michigan

Two things impressed one about George—his small stature and his pleasant smile. Never one to complain, George drove himself persistently and persevered in compiling the records which soon became his.



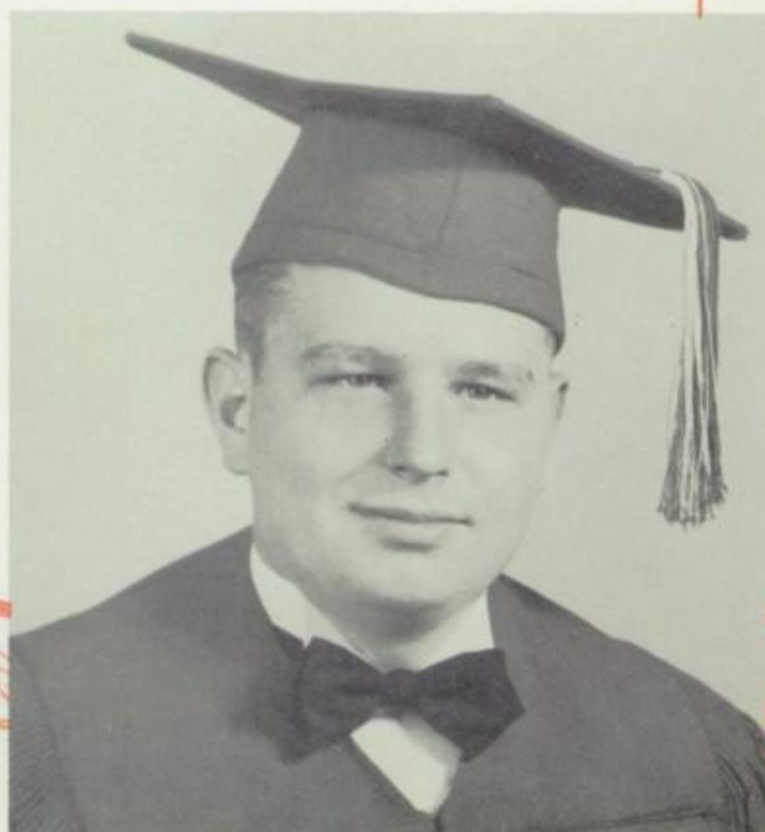
Eugene D. Stasiakowicz  
Hamtramck, Michigan

St. Mary's offered four major sports and the roster of each included the name of "Stas." There was no denying that sports were Eugene's delight, but never at the sacrifice of his class work. This was evidence of his ability to place first things first.



Ernest P. Szwarc  
Detroit, Michigan

Ernie had the distinction of being the Eaglet Eleven's captain during the 1953 season. This was clear proof of the respect in which he was held by his coach and teammates. As the eldest of three brothers attending St. Mary's, Ernie always set a fine example.



Ladislaus D. Ungiechajer  
New Britain, Connecticut

Whenever a helping hand was required, "Ungie" could always be relied upon. This, and the quiet way in which he discharged his assignments, impressed all favorably. We were all glad New England was so well represented in him.



# class history



**H**oly Year, 1950—indeed it will be a memorable one for all of us since it was the year in which we, the members of the Class of "54," began our first year of studies at Orchard Lake.

At first it was just another spot on the map, but as we explored the grounds and became acquainted with the members of the Faculty, our Disciplinarian Fr. John Gabalski, and the students, St. Mary's found a spot in our hearts where it would remain forever, a place to be loved and cherished.

No doubt we all remember the original twenty-nine of us who registered for the Freshman year. Quickly we got to know each other and quickly we got to work. The formulation of a class constitution was one of our first accomplishments. It was but a matter of weeks and we were a part of St. Mary's actively participating in the extra-curricular activities and extensive sport programs. Football season passed and basketball got into full swing. Several of our class made the Reserve Team; others took an active part in the intra-mural League.

It seemed before we knew it December 20 was with us and that meant a three-week Christmas vacation at home with our beloved parents and relatives. It was hard to tell whether our parents were happier to see us than we to see them. Well, anyway, it was good to be home. January 10th of the new year found us back at school ready to resume our studies and continue with the other extra-curricular activities and most important of all, our first basketball season. The end of January brought with it semester examinations, and winter afforded more activities: skating, hockey, exploring the island, shoveling snow.

The months passed swiftly bringing the first day of spring and Easter vacation. Track and baseball kept us busy, as did softball, tennis, volley-ball and swimming. Before we knew it the end of the first year was upon us. And all this while, a chosen group was preparing our first class yearbook: "I remember 1950-1951."

The Field Day at the end of May afforded us the opportunity to show off our limited athletic prowess. Soon after came the exams, Commencement Exercises and—Home!

Before we knew it the three month vacation had passed and we were back at St. Mary's as Sophomores, not lowly Freshmen, mind you, but real honest-to-goodness Sophomores.

After registration the official count of noses revealed our Class had lost five of the original group but had gained twelve new members. It felt good showing the Freshmen around the building and around the campus. After all we were now veterans.

The life of a Sophomore, we soon learned, was somewhat more difficult than that of a Freshman. More studies took up more time, but we still were able to squeeze in the many activities available. We had a good representation on the Varsity football team and on the Reserve basketball team. That year we presented as a gift to Noah's Ark the new electric bell system. Christmas soon came, and after it more work and study for the exams. The second semester passed quickly, and Easter was soon upon us. After that came the spring sports activities and again exams. Before we realized it we were scrambling across the campus with yearbooks in hand seeking autographs. Another graduation program brought to a close our second year at St. Mary's and marked our departure from the Ark.

The following September we were Juniors occupying the second floor of the Barracks with Fr. John Rózak as our disciplinarian. As upper classmen we enjoyed more privileges and new obligations. The parties at Halloween, Christmas, Shrove Tuesday and the end of the year were high-spots of the year. In sports, members of the class appeared on every Varsity squad. In football we were runners-up for the Championship; in basketball we took our League Championship; in track we copped all honors.

After Christmas we received our class rings, organized a Student Advisory Committee, and founded the S. and J. Comet, a bi-weekly student paper. Then the Gaudeamus in June, our tribute to the departing Seniors, crowned our efforts for the year.

"This is it—" That's the way we all referred to the beginning of our last year at St. Mary's High. We were Seniors now; this was the last lap. There was much to do and we wasted no time in getting started. In between football and basketball practices, we found time for a trip to Detroit for graduation pictures and ad-soliciting for the yearbook. The class outing was a day we'll long remember. When the Christmas holidays were over, we came back full of vim, vigor and vitality for our last few months at Orchard Lake. Basketball, baseball and track; studies, social activities and hobbies; work on the yearbook, paper, and graduation—all these took up every minute we had.

As we look back now, we see that it was a pleasant, profitable, and inspiring four years we spent at St. Mary's. And much of what we derived from the spiritual, scholastic, social, and athletic training we received was due in a major part to the wonderful leadership of our Classmaster, Fr. Ferdinand Sojka.





"Ed"



"Jim"



"Dick"



"Ben"



"Bob"



"Mel"



"Dick"



"Roman"



"Dave"







"Jim"



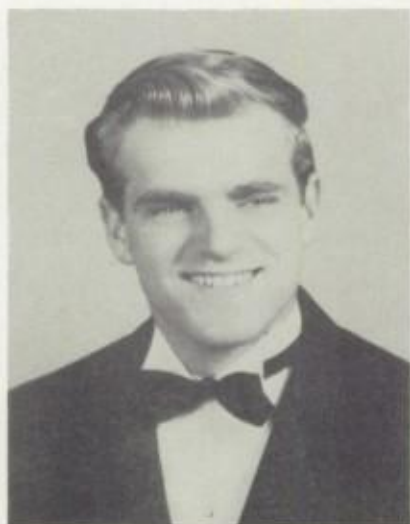
"Cass"



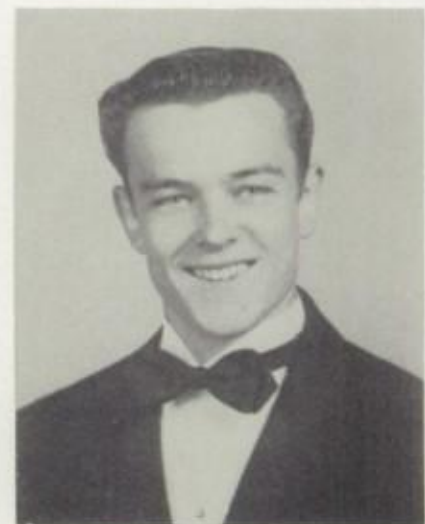
"John"



"Rich"



"Ron"



"Al"



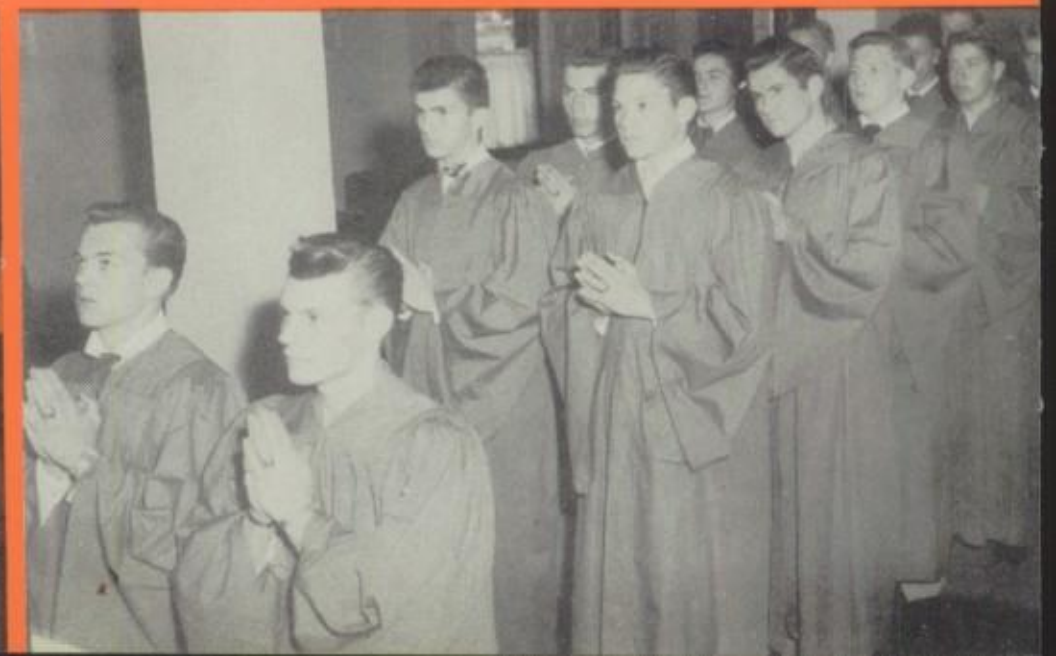
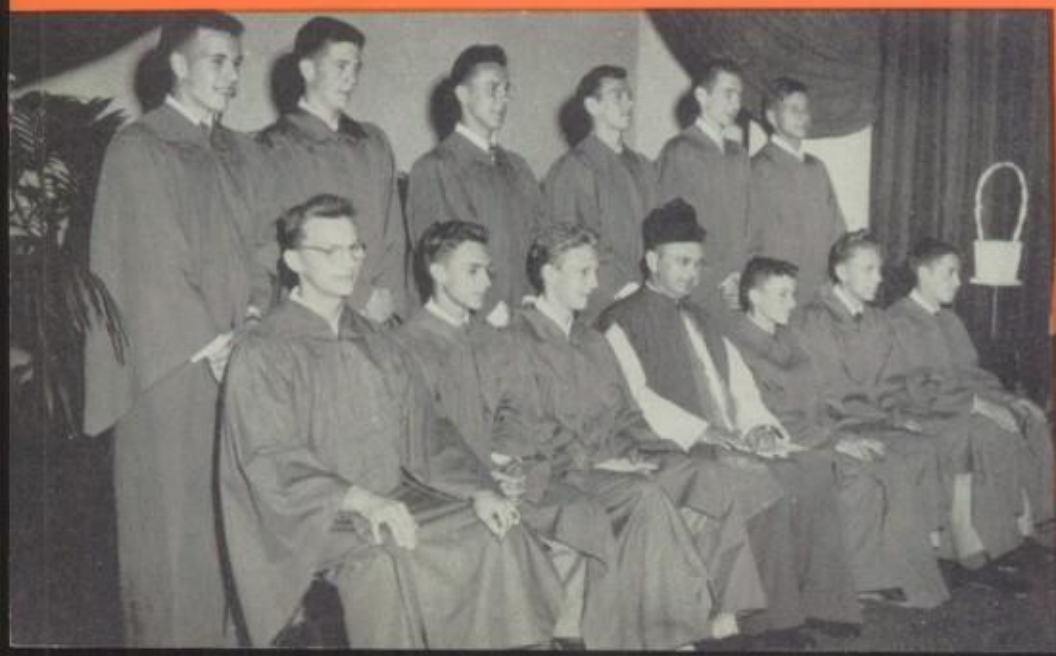
"Joe"



"Paul"



"Bob"





# last will and testament



**K**now all men, that we the Seniors of St. Mary's High School, graduating class of 1954, being of sound minds and memories, do make, publish and declare this our last will and testament, hereby revoking all former wills, bequests and devises by us at any time heretofore made:

We leave these things which will bring to mind that memorable part of our never to be forgotten past at St. Mary's.

We hope you will remember us by these things, when we are gone, for they will remind us constantly of You, St. Mary's—You Who art always utmost and foremost in our minds, hearts and thoughts.

I, Ed, bequeath my hot air to play the trombone, and swelled head for blocking kicks.

I, Jim, will my store managership, my job as Chapel Sacristan, and curly hair.

I, Dick, leave my newly painted room, my own store and my elevator shoes.

I, Ben, will my job as manager, my excess beef and my New Jersey accent.

I, Bob, bequeath my library of basketball books and my lifetime membership in the "Broken Hearts Club."

I, Mel, leave my ability to improve on the professor's jokes and my petiteness.

I, Dick, bequeath my wonderful bed, my priceless clarinet and my valuable Webster dictionary.

I, Roman, will my Polish drag, my threadbare hat, and my Snuffy Smith jug.

I, Dave, leave my Alpena accent and my extra large handkerchiefs.

I, Jim, bequeath my needle for monogramming clothes, my special shorthand geometry pad and my job as editor of the S AND J.

I, Cass, leave my large orbicularis oris muscles and my set of springs for pole vaulting.

I, John, will my curly hair, my hidden height and my worn out sweat socks.

I, Ron, leave my slightly used razor blades and my own natural sander.

I, Rich, will my Lab credit card stubs and my book entitled "How to Break Thistle Tubes."

I, Al, will my trombone, and my own personal juke box.

I, Joe, leave my own library on Psychology and Philosophy, and my love for Chicago.

I, Paul, will my admiration for the Bronx and Brooklyn Dodgers, and my confinement to one dorm.

I, Bob, bequeath my position as president of the S.A.C., and my distinct voice.

I, Bob, will my extensive Polish vocabulary, and my ability to finish my chemistry experiments so quickly.

I, Dan, leave my TV shots, and my ability to understand Physics and Chemistry formulas.

I, Rich, leave my gaudy grey suit, and my artistic gesticulation.

I, Al, bequeath my fashionable red corduroy hat, and my baritone music from glee club.

I, Chet, will my priceless clarinet, and my plump cheeks.

I, George, leave my refectory high chair, and my ability to translate Polish extemporaneously.

I, Gene, will my pen for writing minutes, and my second tenor music.

I, Ernie, leave my varied formulas for the famous "Saki Sipper," and my dexterity in the art of fishing.

I, Lad, bequeath my slightly used football shoes, and my excess beef.

I, Dan, will my short stature, and my new typewriter.



# class prophecy



It's the year 1994. Four famous scientists are about to test their new invention, the Videoscope. We all know these eminent men as Richard Kolasheski, Robert Gąsiorowski, John Katshir and Ladislaus Ungiechajer. Strange as it may seem, they are all old classmates—members of the St. Mary's High School Class of 1954. Since they all were interested in the same thing, they invented a special Videoscope, in which only members of the Class of '54 could be viewed. The machine has a screen five by three feet; the panel consists of twenty-nine buttons—each button bearing the name of one member of the Class of '54.

The time is nearing for the machine to be tried. Kolasheski walks slowly to the device, turns to look at his colleagues, stretches his hand out and presses the button engraved Edwin Bałazy. Will the experiment be successful? A buzz comes forth, then the countenance of Ślug is projected. The joy of our scientists is unparalleled. As things proceed not only do they see Ślug, but also Casey Karczewski and Albert Przecha. All three are in Rome. All three are members of the Vatican Council which is now settling a very delicate problem of the Church. Fearing this is not meant for public view, Ungy presses another button. The scene changes to a large and beautiful tract of land on which treads a herd of cattle. There is a huge man in their midst; he seems to be inspecting. Sure enough, it is Melvin Gomuliński, the Secretary of Agriculture. Since Gomo is a hard worker, he does much of the work himself instead of sending his aides. At this point Ungy accidentally puts on the Scent Wave. Gomo disappears and we are taken to a luxurious conference room. There in a secret meeting the manager of the Brooklyn Dodgers, Baseball Champions of the World, Daniel Nebus, and manager of the Detroit Lions, Football Champions,

Ernest Szwarc, are discussing how to limit videovision to the moon for next year's games. John Katshir then presses another button and the scene changes to a large meeting. This time it is a convention of priests from all over the U. S. Representing Trenton, N. J., is Fr. Bernard Dzbenski; from Orchard Lake, Michigan, there is Fr. Robert Mocny; from Columbus, Ohio, comes George Sobeck; and the chairman, who represents Detroit and is the Archbishop of the same, is Ronald Kokesh.

Anxiety is killing the scientists; they can now hardly wait to see other members of their class. Another button is pushed. A small building is seen. A shingle which hangs from the door reads: Dentists—Richard Coles, Paul Kwaśniewski, James Jerzyko. And who is walking up the stairs and through the door? The owner of the "Patches Band-aid" factory, Mr. Richard Padzieski. The scene is changed. There now come to the screen Daniel Winiarski and Albert Kowaleski. They are seen as noted surgeons returning from a successful operation which took two years of preparation and study. The button for David Gryka is pressed next. He is standing on the deck of a naval ship with Robert Leszczyński; they are both returning from missionary work in Africa for a three month vacation, the first in ten years. The captain of the ship is James Choike, who is playing host to a few hundred yards from Jim's. As dusk approaches Mr. Smoliński's button is pushed. They know that Smoky is the director of the Detroit Symphony and good music is just what they want. Present in the symphony audience is a celebrated biologist, Richard Góra, and a famous judge, Roman Gronkowski. After the concert, the pressing of another button brings to the screen a football game. St. Florian's is playing Redford High. This is the final game of the season. They calmly sit back and watch Florian's eleven go on to score an easy victory. What else could they expect with coach Fr. Eugene Stasiakowicz at the helm.

There are only 28 members in the Class of '54 but there are 29 buttons on the Videoscope. The last one is now touched, but too late! The Rector of St. Mary's, Fr. Sojka, our beloved Classmaster, is already sleeping. So now Richard wants to see Frs. Karczewski and Przecha again and presses their buttons once more. Suddenly there is a loud explosion within the Videoscope, a flash fire, and the set is destroyed. The scientists of the Class of '54 had seen their classmates once. There is no returning.





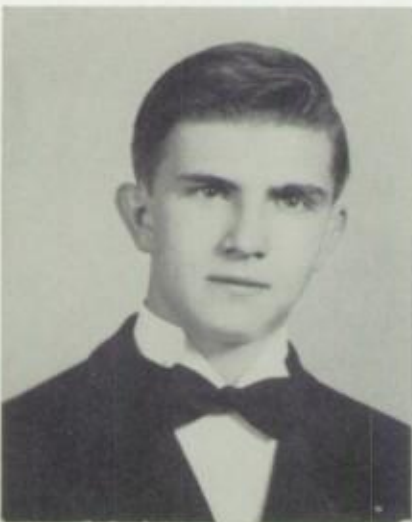
Fr. John



"Bob"



"Dan"



"Rich"



"Al"



"Chet"



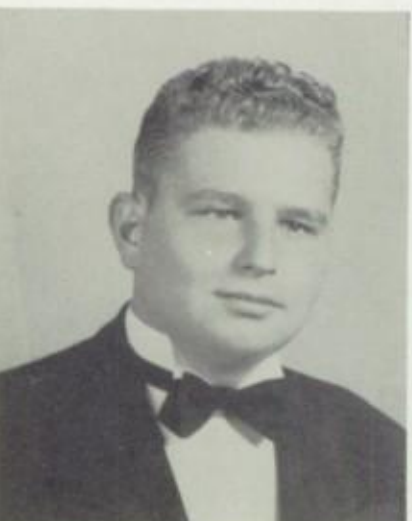
"George"



"Gene"



"Ernie"



"Lad"



"Dan"





# juniors



S. Wiercioch, J. Wojey, J. Waluk

W. Bogucki, E. Baranowski,  
W. Blaskovich, B. Buzun



R. Werzynski, J. Novak,  
W. Dobrzeczowski, R. Demski,

E. Krisak, J. Kujda,  
R. Kapolka, T. Kalasz



D. Horka, R. Federowicz,





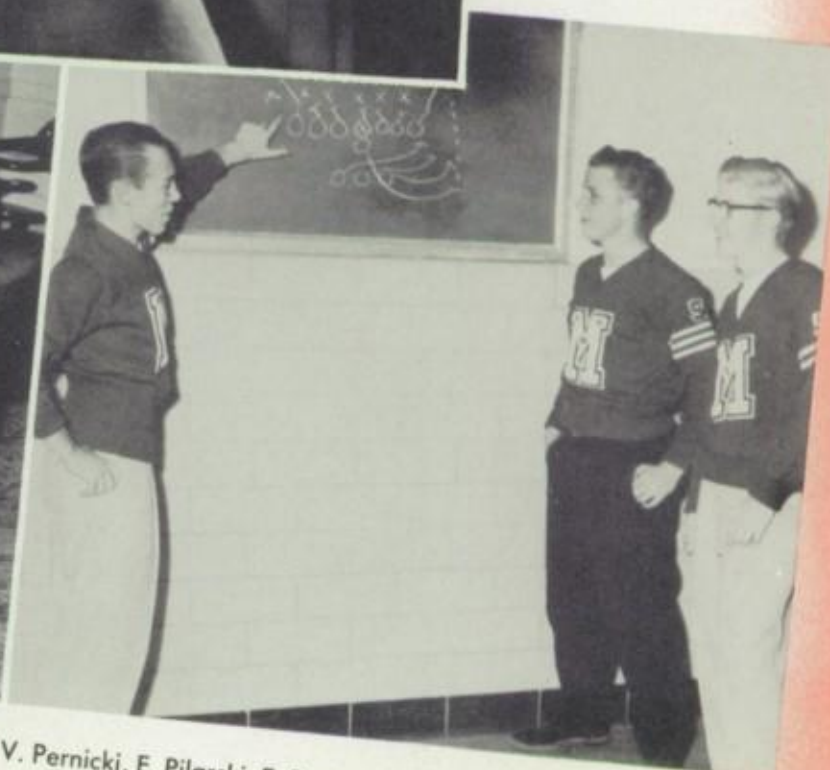
L. Mardeusz, R. Lipka,  
D. Lazowski, K. Lerczak



P. Ziebron, F. Zawadzki,  
K. Zettel, R. Wolak



P. Ryan, B. Sokolowski, T. Skotek



V. Pernicki, E. Pilarski, E. Pawlowski



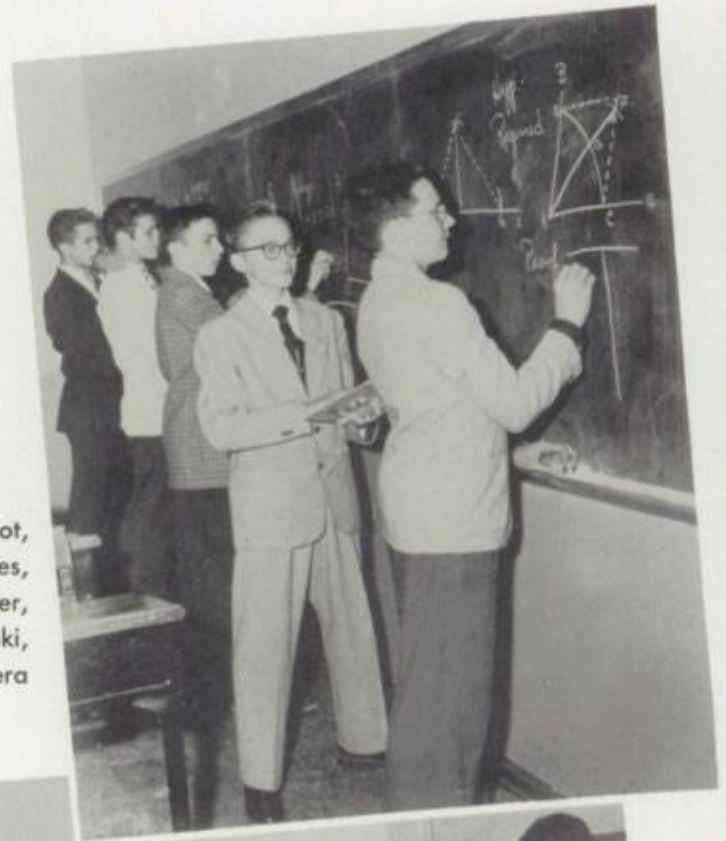
# sophomores



Fr. F. Zdrodowski, A. Pawlowski,  
C. Otolski, S. Piaseczny, R. Opiola



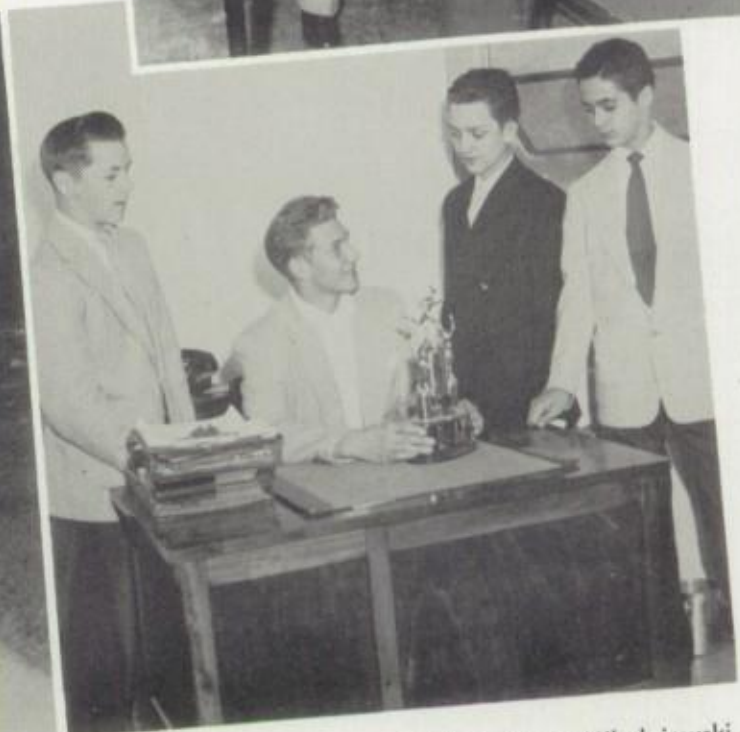
F. Wroblewski, Fr. F. Zdrodowski,  
W. Zettel, S. Wolak



L. Chrobot,  
R. Coles,  
C. Bohlinger,  
R. Goclowski,  
J. Cera



G. Robinson, J. Swalec,  
S. Smolinski, C. Shaw



L. Michalak, E. Mikolajewski,  
F. Miton, J. Nelson





R. Wojciechowski,  
J. Wojtowicz, D. Swieton



J. Telesz, C. Szwarz,  
T. Mackiewicz, S. Majewski



W. Grzelak, G. Leszczynski,  
V. Lisek, J. Kukulski



R. Wojciechowski,  
B. Masztakowski,  
L. Mallat,  
J. Wojtowicz,  
D. Swieton,  
T. Kopacki



# freshmen



E. Marszalek, G. Ostrowski,  
G. Machnikowski, W. Ostrowski,  
A. Owsiany, A. Ostrowski,  
R. Oszustowicz, R. Majewski



V. Sandecki, T. Smolboski, T. Sempowski,  
E. Rychcik, D. Rosh



M. Lucey, R. Kush,  
T. Lachowicz,  
A. Kulik, L. Kula,  
F. Lewandowski,  
J. Lenart, W. Lucky



J. Walbecq, K. Yaroach,  
C. Wajda, M. Winiarski,  
A. Wilamowski



A. Barrom, R. Amrecki,  
T. Bomber, L. Bizon,  
C. Charkowski, L. Baron





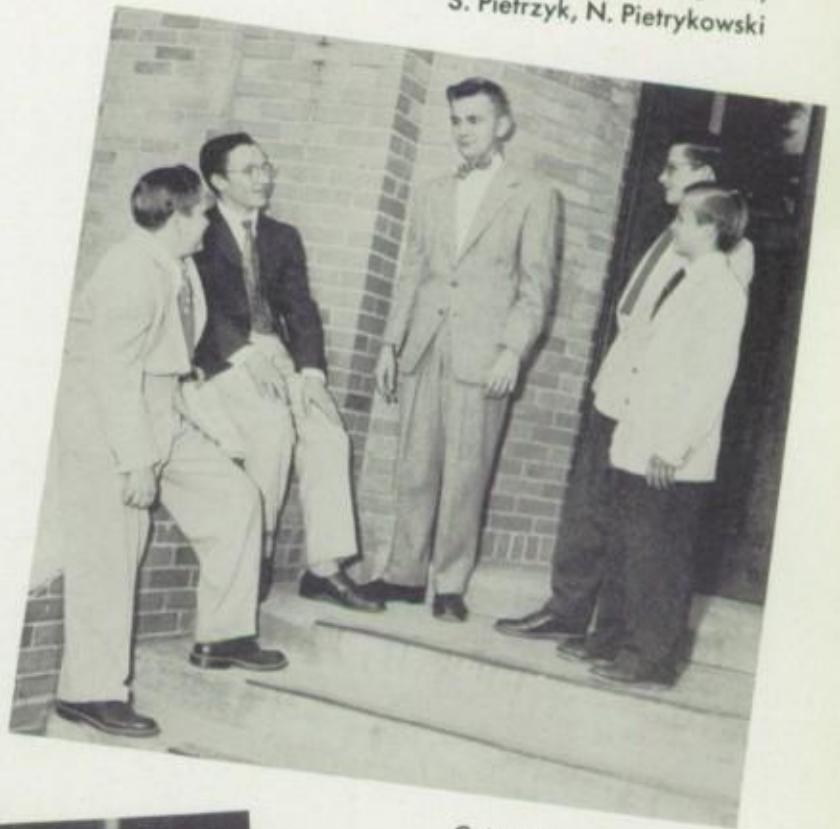
P. Rainville, A. Pochmara, G. Zagaiski,  
S. Pietrzyk, N. Pietrykowski



G. Szwarz, R. Szulborski,  
R. Stec, W. Szewczyk,  
J. Syrkowski,  
R. Tschirhart,  
J. Szczygieski



E. Graye, P. Franckowiak,  
T. Gardocki, C. Gregor,  
E. Gabriel, F. Fiedor

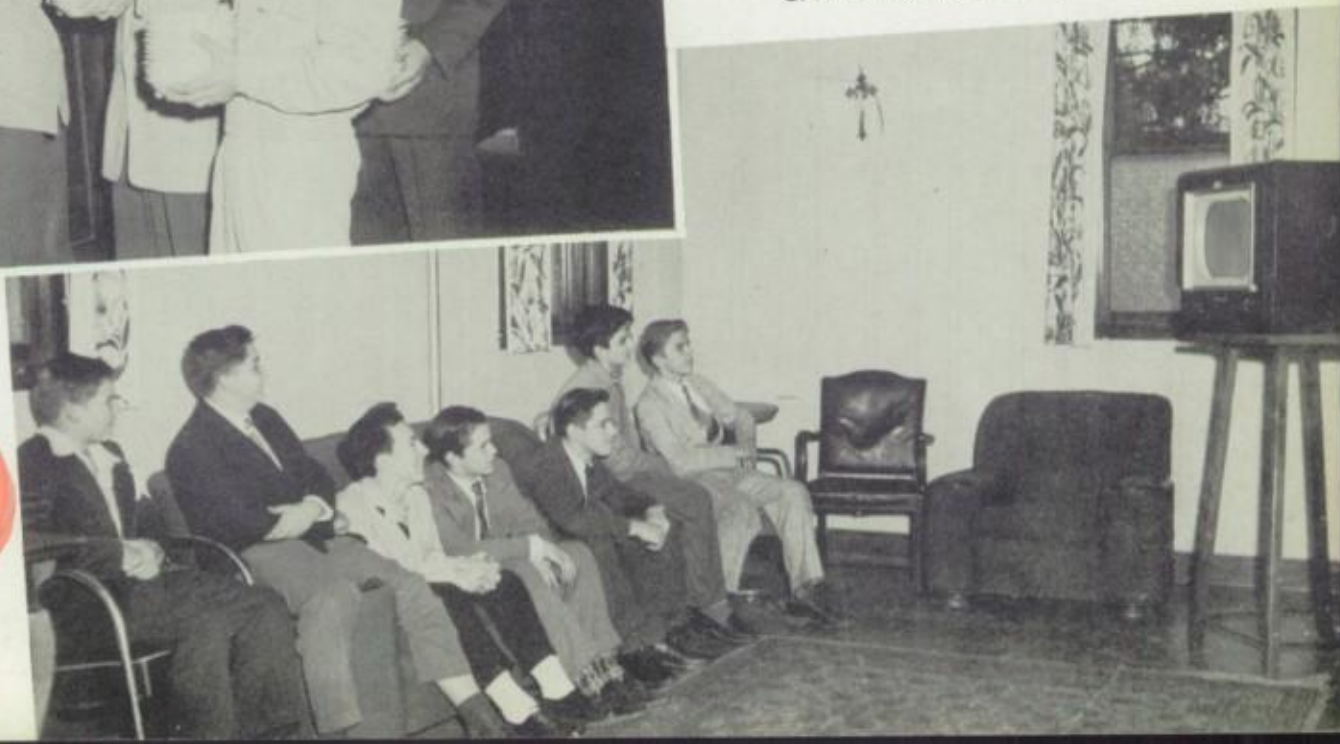


C. Handley, A. Kasztan,  
C. Jaros, D. Klonowski,  
L. Harris



D. Dorsten, J. Daniel,  
P. Diotte, H. Czajkowski

J. Kudron, A. Kowalewski,  
J. Kolanowski, S. Koper,  
C. Krasowski, R. Kosiba, R. Kowalewski





# folio 3





## THE CUSTOMS OF SPRING

### Wiosna—Spring

After the death and somber spirit of winter comes the vitality of the new life of spring. With this resurrection of nature is closely associated in the minds of the faithful the resurrection of Our Lord. The religious customs of the season, therefore, find their basis in these two events of great importance.

### Przedpoście—Pre-Lenten Season

This is a transitional period between Christmas and Lent. Joy is the dominant note struck by the customs. While anticipating the severity of Lent, the people give vent to all the possible gladness that lies in their hearts through parties, visiting, and generally intense social life.

### Zapusty i Ostatki—Shrovetide and the Last Days

The last days before Lent are called "Ostatki" or "Zapusty" (Shrovetide). The spirit of revelry, merry-making, and joviality is expressed through carnivals, masquerades, and gay parades.

### Kulig—Pre-Lenten Carnival

One of the oldest pre-lenten customs dating back to the 14th century is the "Kulig" or masquerade carnival, which in spirit resembles the medieval knightly tourney. In addition to long and detailed planning, the "Kulig" requires many costumes of Jews, Gypsies, Beggars, other personages, and animals. Riding on horse-drawn sleighs, ringing bells, telling jokes, singing songs, the men and women ride from home to home and demonstrate their joy, trying thereby to exhaust themselves and satisfy fully their desires for merriment before the time of penance. Many evenings are spent in this amusement and from Fat Thursday to Shrove Thursday the "Kulig" reaches the heights of revelry. The whole pre-lenten celebration is concluded by the "Podkurek" or "Midnight Snack" consisting of milk, eggs, and herrings—a form of preparation for the Lenten diet.

### Pączki—Jelly or Fried Doughnuts

One vestige of the traditional feasting associated with the "Zapusty" which still remains and which has attained widespread popularity in the United States is found in the "pączki" or jelly doughnuts, symbols of the bounty of God and His goodness to man.

### Post-Lent

The spirit of prayer, penance, fast, and abstinence predominates during the whole Season of Lent and regular attendance at frequent religious devotions is the rule.



S

## roda Popielcowa (Popielec)— Ash Wednesday

Because the spirit of gaiety ran high the previous day and evening, in the larger cities it sometimes carried over to the first day of Lent. But in most parts of the country the penitential nature of the season quickly takes over. The ashes placed on the fore-heads of the faithful by the priest after Mass serve as a reminder of death and man's future destiny. In some regions the older women would play tricks on their friends on this day.

## Gorzkie Żale—The Bitter Laments

Finding their origin in the medieval mystery play, the *Gorzkie Żale* were first conducted as a religious service in Poland in 1707. There is nothing like them in any other Christian land. Usually sung on Sunday afternoons and Friday evenings of Lent, in the presence of the Blessed Sacrament, the Bitter Laments consist of three parts each containing: a Hymn which considers the Passion and Death of Our Lord, a Lamentation which expresses sorrow for sins, and a sympathetic conversation of the soul with Mary.

## Święty Kazimierz—Feast of St. Casimir (March 4th)

The second son of King Casimir IV was born in 1458. Named Casimir after his father, he distinguished himself in his youth by a deep piety and blessed charity to the poor. As a young man he refused the crown of Hungary. On his deathbed St. Casimir asked that a copy of his well-known hymn to Our Lady, which begins: "Dnia każdego, Boga mego, Matkę wysławiaj" — "Daily, daily, sing to Mary," should be buried with him.

## Gregorianki—"The Gregs" (March 12th)

The spring scholastic semester begins on the Feast of St. Gregory, a patron Saint of schools in Poland. After classes the students don costumes of teachers, priests, or bishops and wander through the streets singing their school songs. Before compulsory education was introduced, many of the songs had as their theme encouragement of attendance at school. One such song ended with the words:

Greg, greg, gregoty  
Dajcie dzieci do  
szkoły.

Greg, greg, gregories  
Send your children  
for studies.

## Zwiastowanie N. M. P.—The Annunciation (March 25th)

The Angelus in Poland is a 600 year old custom which is adhered to by everyone. The Church bells ring to announce the Angelus three times each day, and all interrupt whatever they may be doing to recite the salutation and prayers. Other names for the Annunciation are M. B. Otwornej (Our Lady of Spring because she opens Spring), M. B. Zagrzewnej (Our Lady of Encouragement), and M. B. Ożywiającej (Our Lady of Life).

Coloring Easter eggs has become  
an art with the Polish people.





## Wielki Tydzień—Holy Week

Both the material and spiritual preparations for Easter are intensified during the days of Holy Week. Cleaning of the home and baking occupy the women; cleaning of the stables and farmyard receive the attention of the men; all attend religious services and make their Easter duty.

## Niedziela Palmowa—Palm Sunday

Sometimes called *Niedziela Kwietna* (Flower Sunday) or *Wierzbna* (Willow Sunday), Palm Sunday is marked by the traditional procession in which willow branches are carried instead of palms. In the old times a wooden donkey called the *Palmowy Osiołek* (Palm Donkey) was led in the procession. Upon their return home, parents give the blessed willow blossoms to the children and say: "Doczekaliśmy się pierwszej święconki, daj nam Boże doczekać i drugiej." (We have lived to see the first "Blessing;" may God let us see the second.)

Because the palm (or willow) has been blessed, it is believed to have curative value and is hung behind holy pictures during the year. In the country, peasants form crosses from the blessed willows and bury them in the fields to protect them from hail, and place them over buildings to guard them against lightning.

## Ciemna Jutrznia—Tenebrae

On Wednesday, Thursday, and Friday of Holy Week in most Churches, including those in small villages, services are held in the early evening consisting of the chanting of "Ciemna Jutrznia" or *Tenebrae*, which is part of the Divine Office for the following day.

Following the services the children, in anticipation of Easter, play games, tricks, and practical jokes. One com-

mon manifestation of this spirit is the lowering of the effigy of Judas from the Church belfry, attacking and beating it, and finally throwing it into a nearby creek or stream to drown.

## Wielki Czwartek—Holy Thursday

In the days of the monarchy it was a custom for the King and a Bishop to wash the feet of twelve beggars especially chosen for this occasion, symbolizing the spirit of penance, charity, and humility by those in authority.

In the Church of Our Lady of Częstochowa promptly at 4 A. M. the miraculous picture of Our Lady is ceremoniously cleaned, dusted, and receives a change of dress. Religious objects are touched to the picture to impart to them a measure of the picture's supernatural powers. This is usually a private ceremony conducted in a small chapel at the monastery.

In the parish churches, one of the side altars is elaborately decorated with linens and flowers and prepared for adoration of the Blessed Sacrament. This altar configures the prison cell in which Christ was kept after His trial.



Warm and savory pączki enhance the Shrove Tuesday celebration in the Polish home.



On Holy Saturday the parish priest visits the homes of his flock to bless their Easter fare.

### Wielki Piątek—Good Friday

This is a day of strictest fasting, many of the people abstaining completely from all food except bread. In the Churches the faithful pray before the "grave," a replica of the tomb in which Christ was buried. It is a custom of long-standing to try to visit as many of the "graves" in the Churches in the vicinity as possible. A mystery play enacting the scene of the burial was formerly presented in the vestibule of the Church, with two soldiers, the three Mary's, and Sts. John and Peter being represented. On this day the peasants bury small crosses in their fields beseeching of God a good harvest.



### Wielka Sobota—Holy Saturday

The housewives set a large table laying on it the cold "święcone" consisting of eggs, chicken, suckling pigs, cakes, hams, cheeses, and sausage; and a small lamb fashioned from butter or sugar, representing Christ is given the place of honor in the center of the table. In villages, the priest usually makes his rounds blessing the fare and sprinkling it with holy water. Where the priest is unable to do so, people bring their święcone to the Church to be blessed. The święcone is untouched until Easter Sunday. The blessing of fire and water is also an important ceremony. The old fire in the home was put out and a new one kindled from a lighted taper brought from Church. People bless their homes, fields, and animals with the newly blessed water as a prevention against disease and evil.

### Wielkanoc—Easter Sunday

Called by the Poles the "Great Night," Easter Sunday ushers in a period of great joy.

### Rezurekcja—The Easter Mass

On Saturday evening or early Sunday morning before the Mass, a special service is conducted in which the "grave" of Christ is blessed and the figure of Christ is covered with a linen cloth. Then begins a long procession with the Blessed Sacrament, in which are carried the paschal candle, the cross of adoration vested in a red stole, and a statue of the resurrected Christ. The traditional Easter hymn "Wesoły nam dziś dzień nastał" (A happy day has dawned for us today) is sung, the Church bells peal forth, and all carry lighted candles giving the impression of great illumination commemorating the return of the "Light of the World."

### Święcone—Hallow-Fare

After the Easter Mass the entire family returns home to partake of the "hallow-fare." The father cuts one blessed egg, as a symbol of unity, into as many pieces as there are members of the family and shares it with them, extending best wishes. The day is always spent at home.



### Pisanki—Easter eggs

As a sign of incipient and new life, the egg occupies an important place in the Easter festivities of the Poles. For many weeks before the holyday, the girls decorate the eggs which are ornamented in three ways: *malowanki* are done in colors; *pisanki* are batiked in geometric figures and animal designs; *skrobanki* are done in solid colors with figures on them.

### Dyngus Śmigus, Święty Lej, Oblewanki—Easter Monday

Great sociability characterizes the week following Easter. Since there is no work, the custom of Easter Monday permits the boys and girls to sprinkle each other with water or perfume. Sometimes the boys drench the girls, often give them a complete dousing. The boys sing *dyngus* songs, requesting food or gifts and threatening with a drenching should the requests be denied.

The *śmigus* festival is said to commemorate the 10th century when the Poles accepted Christianity, and were baptized en masse.

### Św. Jerzego—St. George's Day (April 21st)

April 21st, St. George's Day, though not strictly a part of the Easter cycle, is part of the welcome to spring. St. George is thought of as a shepherd, moving unseen in the fields, the guardian of spring vegetation and of the flocks and the herds. He is said to open the earth to release the grasses, grain, and flowers which have been dormant during the winter.

On St. George's day most villagers undertake excursions into the fields, singing and praying during the processions. Twigs of willow, blessed on Palm Sunday, are placed into the ground, and Easter egg shells are buried to aid fertility.

### Św. Wojciech—St. Adalbert (April 23rd)

Born of Bohemian descent in the 10th century, St. Adalbert was the Archbishop of Prague, who worked for the conversion of Poland and who was martyred at Danzig in 997. He reputedly wrote the first Polish religious hymn "Bogurodzica" (The Mother of God) in honor of Mary.

### Dni Krzyżowe—Rogation Days

#### Św. Marka—St. Mark (April 25th)

On the Monday, Tuesday, and Wednesday preceding the feast of the Ascension, as well as on the feast of St. Mark, take place the processions of petition, carrying the faithful from Church to Church, or wayside shrines. Prayers are offered for good weather and good harvest. On these days the ceremony called "Dziady" is also conducted. At the cemetery the priest blesses the graves and prays for the dead. After this the parishioners feed the beggars who have gathered there.



In preparation for the Feast of Pentecost the Polish peasant adorns the entrance of his home with cat-tails and willow-branches.





# 1954









# the eagle staff

The fond memories of another scholastic year are now vividly set in the minds of St. Mary's men as they prepare to enter another phase of their lives. In the years to come

when college and high school days are something of the far past, when faces and names are vague, when scholastic endeavors and extra-curricular activities are forgotten—then this, the Eagle of 1954, will become for them a personal treasure.

What is more encouraging is the simple fact that *The Eagle* shall live on and on, long after those whom it enshrines are well advanced in life. To the Graduates the yearbook will remain a vivid and cherished memory, something dear to the heart. To us—the Staff of the Eagle of 1954—it will forever remain a token of tireless effort, of perseverance and determination which may even surpass our future endeavors and leave us to wonder how we accomplished what we did. And to others it may simply remain another journalistic feat. . . .

But even here the yearbook is not to be considered merely a journalistic accomplishment of precision and detailed format. It is something more—something which transcends empty words, lifeless pictures, unfamiliar faces and common names. It is something real, living, personal. It is the manifestation of the development of the natural and supernatural qualities of young men into perfect, mature, contemporary Christians.

With this objective in mind, we have selected a dynamic theme that is in harmony with the specific aim of our school, namely, "The Religious customs and traditions of our forefathers." At first glance an uninteresting topic. But to us who have developed it, the theme became both captivating and instructive, for it gave us a keener insight into the culture, customs and traditions to which we are heirs.

And like all our predecessors who had the task of compiling a whole year into a yearbook—we, the Staff, close the pages of *The Eagle* of 1954 and pray it be well-received now and in the years to come.



Fr. Edward Popielarz  
Faculty Advisor



Fr. Walter Ziemba  
Assistant Faculty Advisor



Edward J. Krason  
Editor-in-Chief



Gerald A. Piekarski  
Business Manager



Daniel Winiarski  
Assistant Editor



James Jerzyło  
Assistant Business Manager



Fr. Jacek Przygoda  
Research



Fr. Edwin Szczygieł  
Advertising



The photos on this  
page show the staff  
preparing the 1954 Eagle



F. Olekszyk, F. Kośnik, E. Mrocka,  
G. Smółka, B. Przybocki, W. Gleba,  
S. Kłoskowski, C. Kurzawski, J. Horanzy



Fr. Edward Popielarz, Mr. A. Noyer,  
Fr. W. Ziemba, G. Piekarski, E. Krason



R. Kolasheski, R. Gąsiorowski,  
J. Krasowski, D. Gryka,  
E. Bałazy, R. Coles,  
D. Winiarski



S. Kasprzyk, J. Rettig,  
A. Łazowski, M. Kaminski,  
S. Wisniewski, M. Bienia,  
R. Małyszek, S. Dominik,  
S. Redmerski





## THE EUCHARISTIC LEAGUE

The Eucharistic League has a twofold purpose: reparation for offenses to Our Lord in the Holy Eucharist and the outpouring of love for the Blessed Sacrament on the part of the members of the League. To accomplish its aim, the League members take part in a Holy Hour every Thursday afternoon. In this way they express to their Model sincere thanks for the greatest Gift He gave to man: His own True Presence in this world.

Officers: Moderator: Rev. J. Rybinski; President: A. Demski; Vice-President: Z. Peszkowski; Secretary: E. Piłat.

## ENDOWMENT FUND COMMITTEE

Through the generous contributions of friends and alumni of Saint Mary's, the Scholarships of the Permanent Endowment Fund are awarded annually to deserving students attending one of the three educational institutes at Orchard Lake. More than fifty full and partial scholarships are now in force, aiding young men of limited financial means to receive a higher education and prepare themselves for the priesthood.

Officers: Chairman: Rt. Rev. Msgr. E. Szumal; Treasurer: Rev. E. Szczygiel; Secretary: Rev. F. Sojka; Promotional Director: Dr. E. Dobski; Directors: Rev. E. Popielarz and Rev. J. Gabalski.



## OUR WAY QUARTERLY

In 1945, our "Chłopcy z Polski," after traveling through Siberia, Persia and India, finally made their way to Orchard Lake. Today the group is somewhat dispersed but yet it helps support the poor in Poland and the only Polish mission in North Rhodesia. In 1949, a little paper telling of all this was founded; today it still continues to serve as the bond of union among the members by bringing to them the latest news.

Staff: Faculty Advisor: Rev. J. Gabalski; Editor: C. Skowronski; Associate Editors: B. Kaczmarczyk; T. Ramotowski and M. Kaminski.





## THE SCHOLA CANTORUM

The Schola Cantorum aims by its singing to praise the Most Holy Trinity in accordance with the words of the Preface: "With whom, we pray Thee, join our voices also."

In addition to its singing at liturgical, academic and social functions, as well as television and radio programs, the Schola, by its recordings of Polish Christmas Carols, helps to acquaint the American public with Polish Catholic culture at its finest.

Officers: *Director:* Rev. H. Waraksa; *Prefect:* E. Piłat; *Librarian:* B. Orszewski; *Public Relations:* M. Wendzikowski; *Student Director:* E. Fundalewicz.



## THE SACRED HEART SOCIETY

Providing for the material needs of the two campus chapels and the encouraging of students to frequent the Sacrament of Love are two of the main reasons for the existence of the Sacred Heart Society at Saint Mary's. All the members are also associates in the "Apostleship of Prayer," and as such offer each day their prayers, works and sufferings in union with the intentions of the Holy Father.

Officers: *Moderator:* Rev. A. Osińkiewicz; *President:* T. Pławecki; *Vice-President:* S. Lipiński; *Secretary:* E. Zaleski; *Treasurer:* A. Marcinko; *Sergeant at Arms:* G. Piekarski.

## THE POLISH LITERARY SOCIETY

The Polish Literary Society is the oldest society at Orchard Lake. Its purpose is to develop within its members a love and appreciation for Polish Culture. The purpose is attained by the yearly sponsoring and putting on of Polish plays and formal literary discussions. The most notable success of the past year was the mystery play which it staged for the Cardinal Wyszynski protest program at Orchard Lake.

Officers: *Moderator:* Rev. S. Czopp; *President:* R. Ceckowski; *Vice-President:* C. Kwiatkowski; *Secretary:* T. Penszynski; *Treasurer:* L. Nowak; *Sergeant at Arms:* S. Lipiński.







### THE SEMINARY SODALITY

A medal of Mary on a ribbon of blue symbolizes the Sodalists—Children of Mary. From the very reception of the young men as members in First Philosophy, through the daily thumbing of the beads, the weekly recitation of the *Godzinki*, and into the personal devotions of May and October, the medal on its ribbon of blue clings to the hearts of the Sodalists, a symbol of their ardent devotion to the Mother of the Priest—Mary.

Officers: Moderator: Rev. A. Maksimik; Prefect: T. Penszynski; Vice Prefect: L. Novak; Secretary: A. Hapanowicz; Treasurer: T. Rataj; Sergeant at Arms: G. Smółka.

### PITTSBURGH CLUB

From the City of Steel Mills: The Pittsburgh Club introduced raw materials upon which the other clubs can improve. It has introduced an associate membership, the publication of a newsletter, and in order to acquire a financial backbone, it has established a Permanent Scholarship Fund. The club is small and compact: it has contributed generously to Orchard Lake in proportion to its means.

Officers: Moderator: Rev. F. Sojka; President: M. Bienia; Vice-President: J. Katshir; Treasurer: S. Kasprzycki; Secretary: E. Bula; Sergeant at Arms: S. Redmerski.



### THE CHICAGO STUDENTS' CLUB

The Chicago Students' Club gives both moral and financial support to Orchard Lake. One of its main activities is putting on a play during the Christmas season when the students are home on vacation. This year the Club plans a trip to St. Joseph, Michigan, thereby hoping to foster stronger friendships and establish their reputation in a new area of the Mid-West.

Officers: Moderator: Rev. E. Skrocki; President: T. Pławewski; Vice-President: E. Bloch; Treasurer: S. Dominick; Secretary: J. Murzyn.





### THE EASTERN STATES CLUB

Celebrating its Silver Anniversary this year, the Eastern States Club, is another of the older and well established Clubs on the Campus. It has members from the Eastern States of the country from Rhode Island to Delaware. In its 25th anniversary year of existence the club has chosen Brooklyn as the site of its concentrated Christmas activities.

Officers: Moderator: Rev. J. Buszek; President: T. Penszynski; Vice-President: E. Kozłowski; Treasurer: W. Bratus; Secretary: A. Kiśluk; Sergeant at Arms: E. Smykowski.



### SYRACUSE STUDENTS' CLUB

The infant amongst its elders, the Syracuse Club has now become the Empire State Club; yet, it is still built around the Diocese of the City of Diversified Industry. It too, lives up to the same purposes as all the older clubs, i.e., to acquaint the Polonia of America with Orchard Lake by means of an annual Christmas production in the parish halls back home.

Officers: Moderator: Rev. J. Gabalski; President: E. Piłat; Vice-President: C. Kurzawski; Secretary: F. Walczyk; Treasurer: M. Maras; Sergeant at Arms: W. Gleba.



### THE DETROIT STUDENTS' CLUB

Founded in 1919, The Detroit Club finds itself to be one of the oldest and largest of the metropolitan Clubs at Orchard Lake. As one of the most active organizations in the institution, it lends its support to many of the smaller and younger clubs. High ideals of accomplishment and perfection have won for this group a special niche in the organizational life at Orchard Lake.

Officers: Moderator: Rev. J. Różak; President: F. Olekszyk; Secretary: R. Małyszek; Treasurer: E. Mrocka; Sergeant at Arms: S. Gacioch.





## LAKE ORACLE

As the harbinger of good news, the Lake Oracle serves as an informative bulletin to the three schools at Orchard Lake and to all the Alumni who contribute and subscribe to it. As a student activity it is a means for developing journalistic and literary skills. It has received awards from the Catholic School Press and the Intercollegiate Press for outstanding and complete news coverage, as well as excellent layout and format.

Staff: *Faculty Advisor:* Rev. E. Skrocki; *Editor-in-Chief:* A. Kowalski; *Associate Editor:* R. Padzieski; *Sports Editor:* J. Mattern; *Business Manager:* F. Ejdowski.

## STUDENT PERSONNEL OF THE FRIENDS

The annual mail-drive campaign of the Friends of the Orchard Lake Seminary depends in a large part on the help of the student-workers who unselfishly contribute their time and energy to make it a success. At the same time it affords them splendid opportunity to become acquainted with promotional techniques, publicity routines, and fund-raising principles. Directed by Fr. Popielarz, this group of young men is pioneering in a work that promises unlimited development in the future.

Staff: *Director:* Rev. E. Popielarz; *Filing:* T. Ramotowski; *Mailing:* A. Redwick; *Circulation:* S. Krysztofik.



## PHI GAMA CHI

The ideals of the PHI GAMA CHI are the spreading of friendship and good cheer among its members and they are realized by the following events: Frat Night, Freshmen Initiations, interesting and timely discussions, enjoyable outings and frequent parties. For years this College Fraternity has been the "Spark-Plug" of social activities at Orchard Lake.

Officers: *Moderator:* Rev. M. Koltuniak; *President:* B. Kazyak; *Vice-President:* A. Kowalski; *Secretary:* R. Jóźwiak; *Treasurer:* S. Gerloch; *Sergeant at Arms:* J. Myszak.





## STAFF OF CAMPUS PREFECTS

The duties and obligations of a Dean of Discipline would be almost impossible to fulfill were it not for the seminarian prefects who aid him in his work. By taking charge of daily routines and by supervising the order of discipline, they make possible a more complete disciplinary training of the students. Besides this, the Prefects also organize many student activities and mentor numerous campus projects.

Prefects: *Seminary*: A. Kulik, L. Garbacik, T. Pławewski; *College*: J. Szwach, T. Ożóg; *High School*: C. Skowronski, W. Skiba, M. Wiecek, E. Zalewski, R. Małyszczek, E. Mrocka, B. Tołoczko.



## POLISH ROMAN CATHOLIC UNION

The largest Polish Roman Catholic fraternal and insurance organization in the country is represented on the campus by the Polish Roman Catholic Union, Group 748. This union not only has achieved much in the fields of civics, religion and education but has aided many students in attaining their life's ambition by offering support through its Student Aid Fund.

Officers: *Moderator*: Rt. Rev. Msgr. E. Szumal; *President*: Rev. A. Maksimik; *Secretary*: Rev. E. Popielarz; *Treasurer*: Rev. W. Filipowicz; *Medical Director*: Dr. E. Dobski; *Financial Secretary*: M. Sukiennik.

## THE SENIOR BAND

The Senior Band is made up of musicians from the High School, College, and Seminary Departments. Its repertoire ranges from the waltz to the polka. In the Senior Band the student not only learns music but he also develops the spirit of cooperation, loyalty, and responsibility. This year's Christmas Musicales and Spring Concert reached new heights of accomplishment for this well-directed musical group at Orchard Lake.

Officers: J. Szwach, *President*; H. Watnowski, *Librarian*; E. Bałazy, *Property*; R. Gocłowski, *Sergeant at Arms*.





## THE LIBRARY STAFF

To better acquaint the students in the use of the library, to maintain order in it, and to service the books and periodical materials, are three reasons for the library staff. The staff consists mainly of seminarians who possess a good knowledge of library science, a cheerful disposition, and the spirit of sacrifice which enables them to give up much of their free time to work for the good of the institution and their fellow students.

Staff: Librarian: Rev. W. Ziembra; Student Librarian: R. Zawacki; Technical Processes: C. Kutiuk; Accessions Librarian: R. Rakoczy; Periodicals Librarian: R. Józwiak; General Assistant: L. Chrobot.



## SODALIS

Written in the Polish language for those interested in current religious subjects, the "Sodalis" appears monthly from September to June. The "Sodalis" is a faculty publication and proudly boasts of subscribers not only in the Americas but also in Europe and Asia.

Staff: Editor-in-Chief: Rev. A. Szymanowski; Contributing Editors: Rev. V. Jasiński, Rev. J. Przygoda, and Rev. J. Swastek; Student Assistant: W. Żebrowski.



## SEMINARY MISSION SOCIETY

The Mission Society helps Seminarians to be mission minded. Sponsoring an annual Mission Rally, visiting the sick at St. Joseph's Hospital in Pontiac, contributing pennies and prayers that the Sacred Heart might be for all the world and the world for the Sacred Heart—these are the means employed to give each Seminarian a keen appreciation of what missionary activity really means.

Officers: Moderator: Rev. F. Orlik; President, T. Szczurba; Vice-President: S. Lipiński; Secretary, W. Bratus; Treasurer: T. Gola; Sergeant at Arms: G. Smółka.







## THE SCRANTON CLUB

Founded in 1925, this Club organizes the members from the anthracite coal regions of the Diocese of Scranton, Pa. It typifies and embodies most concretely the basic principles, ideas, and materials upon which each Club is founded: The moral and financial support of the student members at Orchard Lake.

Officers: Moderator: Rev. J. Rybiński; President: J. Papka; Vice-President: S. Lipiński; Secretary: R. Zawacki; Treasurer: L. Nowak; Sergeant at Arms: T. Olszewski.

## CLEAR VIEW

A seminarian sits thinking, developing ideas that will flow into a single current of thought: an article in the Clear View. Make up, copy, art, printing, collating, binding: all this so that all may see what the purple print has to say. Pennies roll in, a little here, a little there, just like the many hands that make the publication possible. The Clear View: it is the literary reflection of the Orchard Lake Seminarian.

Staff: Faculty Advisor: Rev. J. Swastek; Editor-in-Chief: J. Papka; Advisory Editor: S. Lipiński; Associate Editor: W. Bratus; Business Manager: A. Hapanowicz.



## ALUMNUS

The official quarterly publication of the National Alumni Association is the *Alumnus*. Four times each year it brings the latest news of Alumni events and accomplishments and school events to the graduates of the Seminary, College and High School. Under the present Editor, it has faithfully chronicled the progress of the Alumni Association in recent years.

Mailing: Walter Żebrowski; Stuffing: Casimir Kurzawski; Editor: Rev. A. Szymanowski; Addressing: Stanley Wiśniewski.



### CLASSIC STUDENTS' SODALITY

The Classic Students' Sodality strives to increase in the Collegiates a deep and burning love for Mary. It is through daily prayers, monthly meetings, and the May and October devotions to Our Heavenly Mother that the goal of the society is fulfilled. Every "Man of St. Mary's" realizes that without the aid of Christ's Mother he could never reach the goal of the altar; hence Mary must be an integral part of his life.

Officers: Moderator: Rev. J. Swastek; Prefect: J. Smus; Secretary: E. Bula; Treasurer: J. Mattern.



### COLLEGE A CAPPELLA CHOIR

The A Capella Choir is noted for its inspired presentations of old and contemporary choral music. The Choir sings daily at Mass in the Classics Chapel and because of its wonderful singing has performed before countless audiences at many civic functions.

Officers: President: Louis Dytkowski; Librarian: J. Yurgens; Director: T. Ożóg.



### THE COLLEGE MISSION SOCIETY

The College Mission Society was first established at Saint Mary's thirty-four years ago for the purpose of fulfilling the needs of the missions as well as instilling into the student body a love for the missions. An active interest in the missions is realized by the student's prayers and sacrifices, and the sponsoring of a yearly mission program which includes mission songs, movies, and a missionary guest speaker.

Officers: Moderator: Rev. F. Orlik; President: R. Jóźwiak; Vice-President: A. Samoranski; Secretary: M. Maras.







### CAMPUS HEALTH SERVICE

Despite the healthy fresh air and ideal surroundings at St. Mary's, students still get sick. To cure those afflicted, the campus has that "angel of mercy," Father Joseph Janiga, a trained infirmarian. To further insure a correct health care and a speedy recovery, Dr. Edwin Dobski visits the patients three times a week.

Staff: *Infirmarian:* Rev. J. Janiga; *Attending Physician:* Dr. E. Dobski; *Student Assistants:* S. Fabianowicz and M. Maras.

### PUBLICITY DEPARTMENT

Regularly dispatching information about the many and varied activities at St. Mary's to the press, radio, and parochial publications, this is the difficult assignment of the Publicity Department. As the center of coordination for the advertising needs of the various organizations on the campus, this Committee acquaints the public with all that goes on at Orchard Lake.

Staff: *Chairman:* Rev. E. Popielarz; *Members:* Rev. W. Ziemba, Rev. H. Waraksa, Rev. J. Gabalski and Rev. J. Przygoda.



### THE ATHLETIC BOARD

The Board has as its main purpose the development in the student athletes a spirit of self-direction, competition, and responsibility in the playing of sports. It arranges the schedules for the varsity athletic teams and supervises the intra-mural program of activities at Orchard Lake.

Staff: *Chairman:* Rev. J. Gabalski; *Members:* Rev. A. Wotta and Rev. E. Szczygiel.



## HIGH SCHOOL MISSION SOCIETY

It is the energy and persistence of Youth that conquers; it is its warm heart that overwhelms. The Youth of St. Mary's and the Mission Society at Orchard Lake are ever one, for theirs is the way of Christ; that man may love man and both together may love God across the face of the earth into eternity.

Officers: Moderator: Rev. F. Orlik; President: C. Karczewski; Vice-President: S. Wiercioch; Secretary: A. Pawlowski; Sergeant at Arms: C. Wajda.



## THE HIGH SCHOOL GLEE CLUB

Overflowing with youthful zeal and ambition, the members of this club seek to please and satisfy the public with their vocal talents. The Glee Club's repertoire includes not only Polish songs and popular tunes but also the classics. So excellent are the voices and so excellent are the renditions, that the singers have caught the eye of many a judge in state wide musical competitions.

Officers: President: E. Stasialowicz; Vice-President: R. Federowicz; Librarian: C. Smolinski; Sergeant at Arms: V. Lisek.



## LIBRARY SERVICE STAFF

The library budget of the small college is always limited and must be stretched no end to cover adequately the unlimited requirements of service. A great help in this regard are the Student Assistants who serve as circulation attendants, reading room attendants, and pages. They serve the student body unselfishly and without compensation, offering their time and ability for the betterment of the Orchard Lake Schools.







### STUDENT OFFICE PERSONNEL

Cheerful, efficient and ready to serve describes perfectly the Student Office Personnel. These are the students who help the administrators of Orchard Lake in their work, and no doubt the experience gained by them will help them immeasurably when they, too, undertake administrative work in their respective parishes.

Staff: Secretary's Office: S. Lipinski; Dean's Office: J. Murzyn; Registrar's Office: E. Krason; Procurator's Office: S. Dominick; Principal's Office: B. Przybocki.

### SAINT MARY'S LITTLE THEATER

No man is fully developed if he is not also educated aesthetically, and that is one of the goals of Saint Mary's Little Theater. By putting on one-act plays frequently during the year, the high school students are given an opportunity to display and develop their dramatic abilities. To the actors and management of the theater, we wish them the best of luck and shout "On with the play."

Staff: Director: R. Malyszek; President: L. Chrobot; Vice-President: S. Majewski; Secretary: A. Ostrowski; Treasurer: S. Piaseczny.



### JUNIOR CRAFT CLUB

Everybody might not like competition, but all will admit that in some way everyone partakes of it daily. This competitive spirit, in its good sense, is supplied by the Junior Craft Club which tries to stimulate and develop in each high school student an interest in handicrafts, photography and poster making. That the club succeeds in its aim is proved by the marvelous results that have ensued throughout the past years.

Officers: Moderator: G. Mrocka; President: V. Lisek; Vice-President: P. Franckowiak; Secretary: A. Ostrowski; Treasurer: A. Pochmara.



## THE CUSTOMS OF SUMMER

### **Lato—Summer**

There is a poverty of specific seasonal customs during summer because few significant feasts fall into this interim, and because it is a time of intense work for the inhabitants of a country which is predominantly agricultural. It seems as if all energy were being stored for the gay and exuberant customs and traditions which are directly associated with fall and harvest time.

### **Maj: Miesiąc Marii—May: The Month of Mary**

Mary holds a special position of honor and is the recipient of singular devotion from the Pole. Therefore May for him is a month of preeminent importance.

#### *Famous Marian Paintings and Shrines—*

#### **Matka Boska Częstochowska—Our Lady of Częstochowa**

According to ancient tradition the miraculous picture of Our Lady of Częstochowa was painted by St. Luke in the home of St. John the Evangelist. It was kept there until its discovery by St. Helena in 326. Already during its stay at Constantinople it received special veneration. Later the Byzantine emperor, Nicephor I, presented the picture to Charlemagne for his defeat of the Saracens, who in turn gave it to the Prince of Ruthenia. From there it was transferred during the Tartar invasions to Jasna Góra in Częstochowa and placed in the custody of the Pauline Fathers. In 1655 Our Lady of Częstochowa "miraculously" defended the small Jasna Góra monastery and Poland against the over-powering invaders. From that day the Queen of Heaven became Poland's Queen and Częstochowa became a world-renowned miraculous Shrine of pilgrimage. The feast of Our Lady of Częstochowa falls on August 26th. Other extremely popular days of pilgrimage are May 3rd, August 15th, September 8th, and December 8th.

#### **Matka Boska Ostrobramska—Our Lady of the Sharp Gate**

This famous painting on wood derives its name from one of the four entrance gates leading into the city of Wilno. At the *Ostro Brama* (The Sharp Gate) hung this painting until 1671 when the Carmelites took custody of it because of the damage which public exposure was causing. The work of an unknown artist of the 15th century, the painting is frequently adorned with highly expensive dresses of gold and precious jewels. As to all other famous paintings of Our Lady in Poland there are many miracles ascribed to Matka Boska Ostrobramska.

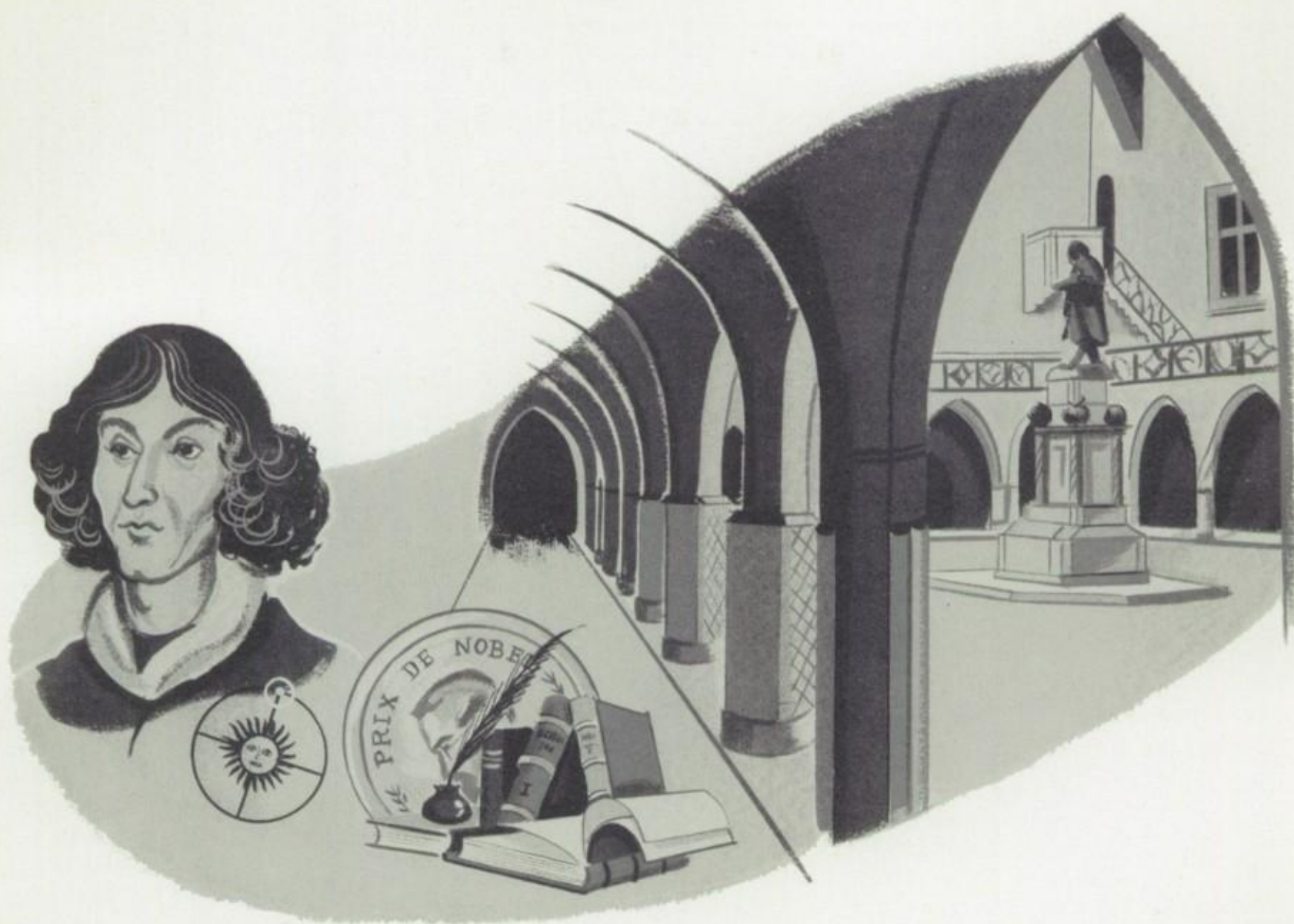
#### **Matka Boska Bogarodzica—Our Lady, the Mother of God**

In the Latin rite Cathedral at Lwów, over the Main Altar there is a picture of Our Lady, the Mother of God. It was painted in 1598 by Józef Wolfowicz. On April 1, 1656, King John Casimir dedicated Poland to Mary and pledged to her eternal fidelity, adopting her as the special patroness of Poland.

#### **Matka Boska Śnieżna—Our Lady of the Snows**

The Cathedral on the Wawel in Kraków has a chapel which houses a faithful reproduction of the painting of Our Lady of the Snows found in Rome. It was in front of this picture, now famous for many miracles, that Kings prayed before their coronation.





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### alwaria Żebrzydowska— Our Lady of the Angels

Twenty-five miles southwest of Kraków is the Monastery of the Bernardine Fathers.

Here on the main altar of the Chapel is a statue of Our Lady of the Angels. Wrought in silver, the beautiful sculpture was done in Rome. It has been famous for miracles since the 18th century. August 15th is a day of special indulgence here and great numbers of peasants, who are as a group especially fond of this image of Mary, come in pilgrimage.

### Piekary (in Silesia)

Famous since the 14th century, there is in the Village of Piekary in Silesia a painting by an unknown artist of Our Lady holding the child Jesus. Here in 1683 John Sobieski spent much time in prayer before setting out for the battle of Vienna against the Turks which ended in a victory for him and all of Christendom.

### Matka Boska Kodeńska—Our Lady of Koden

The princely Michal Sapieha brought this painting to Poland in the 17th century from the private chapel of the Pope in Rome. It is the work of a local painter of the 6th century. In 1635 a special Church was built for the picture and in 1723, on the Feast of the Assumption, a formal coronation of it took place.

### Nabożeństwo Majowe—May Devotions

In almost every Church daily evening devotions consisting of the Rosary, Litany of Loretto, singing of hymns to Mary, spiritual readings or a sermon, and Benediction are held. When there is no Church, a private home becomes the site of the services which the peasants themselves conduct.

### Procesje Majowe—May Processions

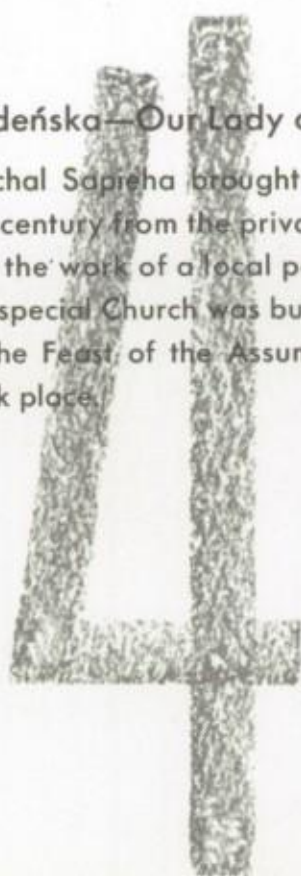
The opening and closing of May would be incomplete for the Poles without the special Marian processions in which is carried a statue of Mary upon an ornately and charmingly decorated platform. During these outdoor processions the faithful sing the beautiful Marian hymns.

### Śś. Filipa i Jakuba—SS. Philip and James (May 1st)

These are the patrons of marriageable girls, who aid in the welcome of summer. On this day youth indulges in tricks reminiscent of April Fool's Day.

### Św. Stanisława—St. Stanislaus, Bishop and Martyr (May 8th)

Born in Szczepanów in 1030, St. Stanislaus became the Archbishop of Cracow in 1071. For his admonitions of the





evil conduct of King Boleslaus II, the monarch murdered him while he offered Mass at the *Skalka* in 1079. From these very early days Stanislaus was highly venerated by both royalty and people. It was an accepted custom for each king to visit the *Skalka* chapel, where the Saint met with death, on the day before his coronation to beg forgiveness for the heinous act of Boleslaus II. The coronation itself took place in the Wawel Castle, where St. Stanislaus is buried. The banners of the enemies captured in war were traditionally placed at the Saint's grave. One outstanding example of this was Jan Sobieski's placing of the banner of the Turkish Grand Vizier after the defeat of the Turks at Vienna.

#### Św. Andrzej Bobola—St. Andrew Bobola (May 16th)

A member of the Jesuits, St. Andrew Bobola was born in 1591. During his life of sacrifice he distinguished himself by his piety, intelligence, and apostolic spirit. For many years he labored among the Orthodox White Ruthenians. He was murdered by the Cossacks on May 16, 1657.

#### Zielone Świątki—Green Holidays

The "Green Holidays" or *Zielone Świątki* officially mark the beginning of Summer. They are the symbol of victory for the new and green life. All the customs of this period, therefore, are marked by joy and gladness. The Pole's sensitive soul sees profound beauty in all flowers as reflecting the creative splendor of God and he has deep respect for all foliage. The festal season of the Descent of the Holy Spirit finds him gaily bedecking homes and churches, shrines and chapels, with greens, flowers, branches.

#### Sobórki—Fire games

In some regions of the country evening outings are held at which fires are lighted and the youth plays games, sings, and dances. The fire commemorates the descent of the Holy Spirit in the form of flaming tongues.

#### Majówki—Outings

This is the season of picnics and outings. In days of old the wealthy lords joined their vassals in the fun and frolic, providing for them entertainment in the form of religious plays, fireworks, and games.

#### Trzeciego Maja—Constitution Day (May 3rd)

Included by special Papal indult in the Pole's Litany to Our Lady is the invocation: Queen of Poland, pray for us. (*Królowo Korony Polskiej, Módl się za nami*). The occasion



The Corpus Christi procession is Poland's public profession of its faith in the Eucharist. All civic servants take part.



of the addition was King Jan Kazimierz's pledge of fidelity to Our Lady in 1656 in the Cathedral at Lwów, after the miracle at Częstochowa which saved Poland from the occupation of the Swedes. In a solemn ceremony the great monarch offered his country to the Heavenly Queen.

The third of May also marks the anniversary of the adoption of the progressive Polish Constitution of 1794.

### **Boże Ciało—Corpus Christi** (Thursday following Trinity Sunday)

The Feast of Corpus Christi affords an opportunity for the Poles to exhibit to the Blessed Sacrament—the Body of Christ—all their adoration, love, and tender devotion to the God-Man. The height of this expression takes the form of the Corpus Christi procession.

Small Chapel-like altars constructed of green boughs are erected at intervals in various parts of the village, usually in four different directions, and are ornately but tastefully decorated. From the Church the priest, carrying the monstrance, leads the faithful to these altars where selections from each of the Four Evangelists are chanted and Benediction is imparted. The Church bells ring out joyously; the people sing hymns honoring the Real Presence; young girls dressed in white drop flowers before the on-coming procession; women carry their favorite holy pictures; the elders of the parish bear the banners of their societies. The spirit of the procession is to lead Christ through the country begging His blessing upon the fields and the crops they will bear, offering to Him all this for His greater glory and honor.

### **Wianki—Wreaths**

During the Octave of Corpus Christi small wreaths of fragrant flowers are blessed in the Church. The fragrance is



To commemorate Sobieski's conquest of the Turks, the "Lajkonik" makes its appearance on the Feast of Corpus Christi.

a symbol of the virtues of the faithful which is to rise to heaven with their prayers that God accept the humble sacrifice. The wreaths are later hung over the holy pictures at home to protect it from disaster. On the octave day a less elaborate procession takes place. Many flowers are again in evidence and even the monstrance is decorated with them.

### **Lajkonik—The Horse Festival**

In the region of Kraków a local custom finds one of the men dressed like a Tartar in elaborate armor, prancing through the village on a gaudily decked hobby horse, in commemoration of the day when the messenger brought



news to Kraków of the defeat of the Tartar. It was precisely during a Corpus Christi procession that the news came in the 13th century.

### Noc Świętojańska—The Eve of St. John (June 23rd)

This is the great feast of the youth. Around the *sobórki* or lighted fires the boys and girls dance and sing traditional songs. The boys jump over the fire; the girls weave wreaths of wild flowers, fasten a lighted candle in the center, and throw them into a stream. Many are the explanations attached to the varied results. The festival ends with games and fireworks.

### Żniwa—The Harvest

Because Poland is predominantly an agricultural country, harvest time is the most important season for the farmers. All the songs sung during this season throughout the land have the same essence; joy over the end of work, friendliness, respect, praise, and cordiality between the master and his workers.

### Dożynki—Harvest Festival (September)

The *Dożynki* (Harvest Festivals) climax the harvest season. Observed throughout the country in every village and hamlet, these festivals are a summary expression of gratitude to God for His bounty and of joy to the fellowmen for the happy conclusion to which another year of field work was brought. The reapers fashion wreaths of grain, flowers,

nuts, and colored ribbons. These are then carried in the harvest processions and displayed at the harvest festivals at which there is much singing, dancing, and playing of games.

### Matka Boska Zielna—Our Lady of Flowers (August 15th)

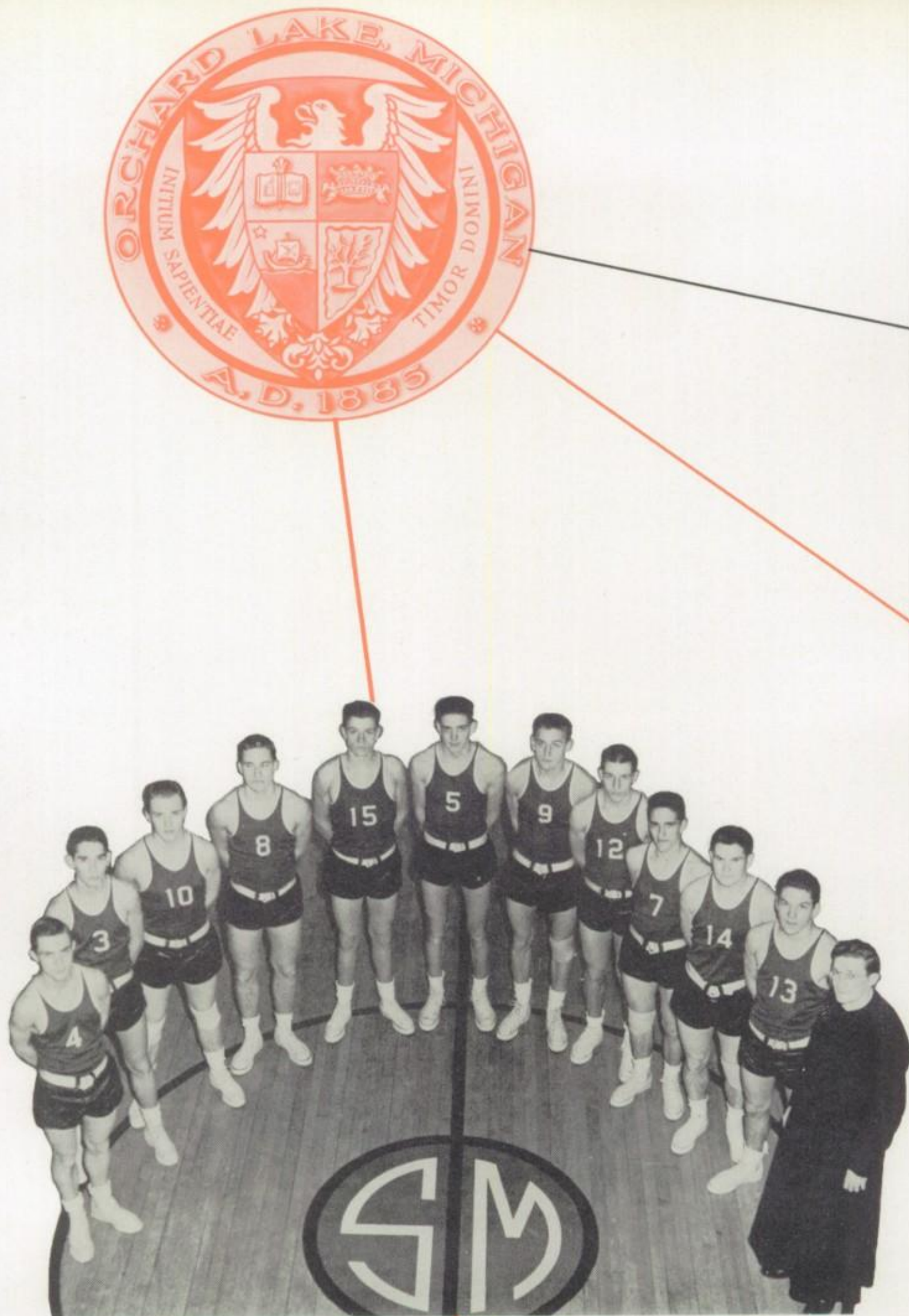
On August 15th, the Feast of the Assumption, there is celebrated in Poland one of the oldest Marian feasts of the country: Our Lady of Flowers. Picked the day before by the young ladies, the most beautiful and splendid flowers are fashioned into huge colorful bouquets to be blessed at Mass by the priest. In some districts they also bless apples, wheat, rye, and other grains. The Spirit which prompted this custom was the Pole's innate love for and appreciation of the beauty of flowers and his desire to give back to God the best of what He had given to them.



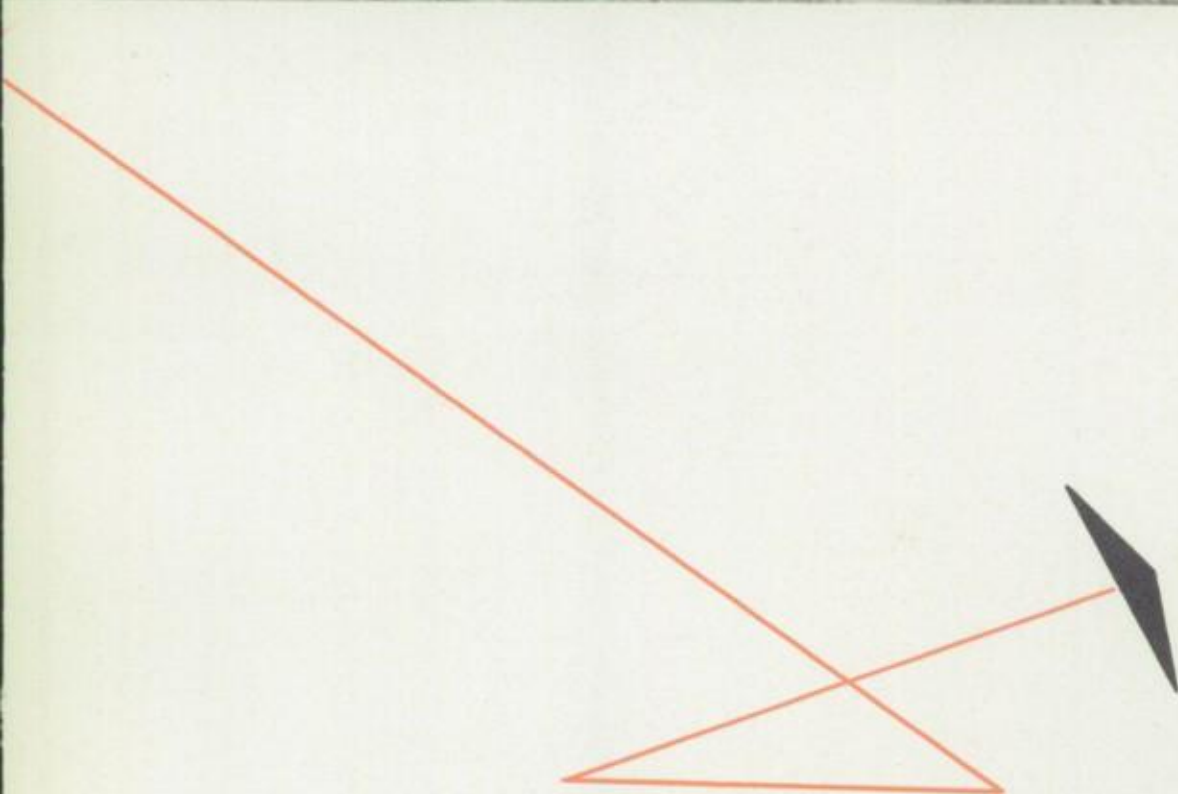
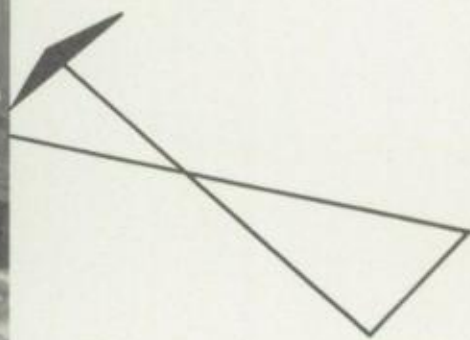
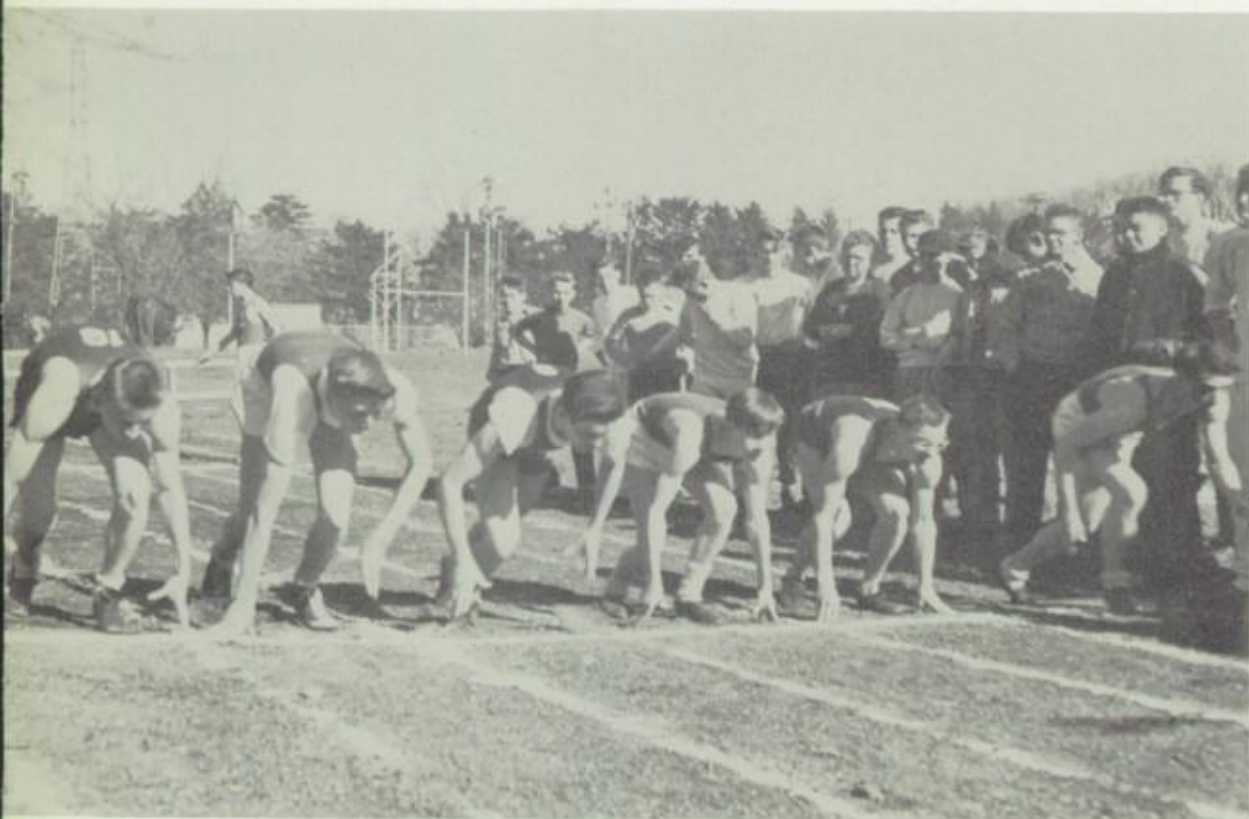
The peasant costume of Polish women is not only colorful but quite original, devoid of outside influences.



# sports









# Football



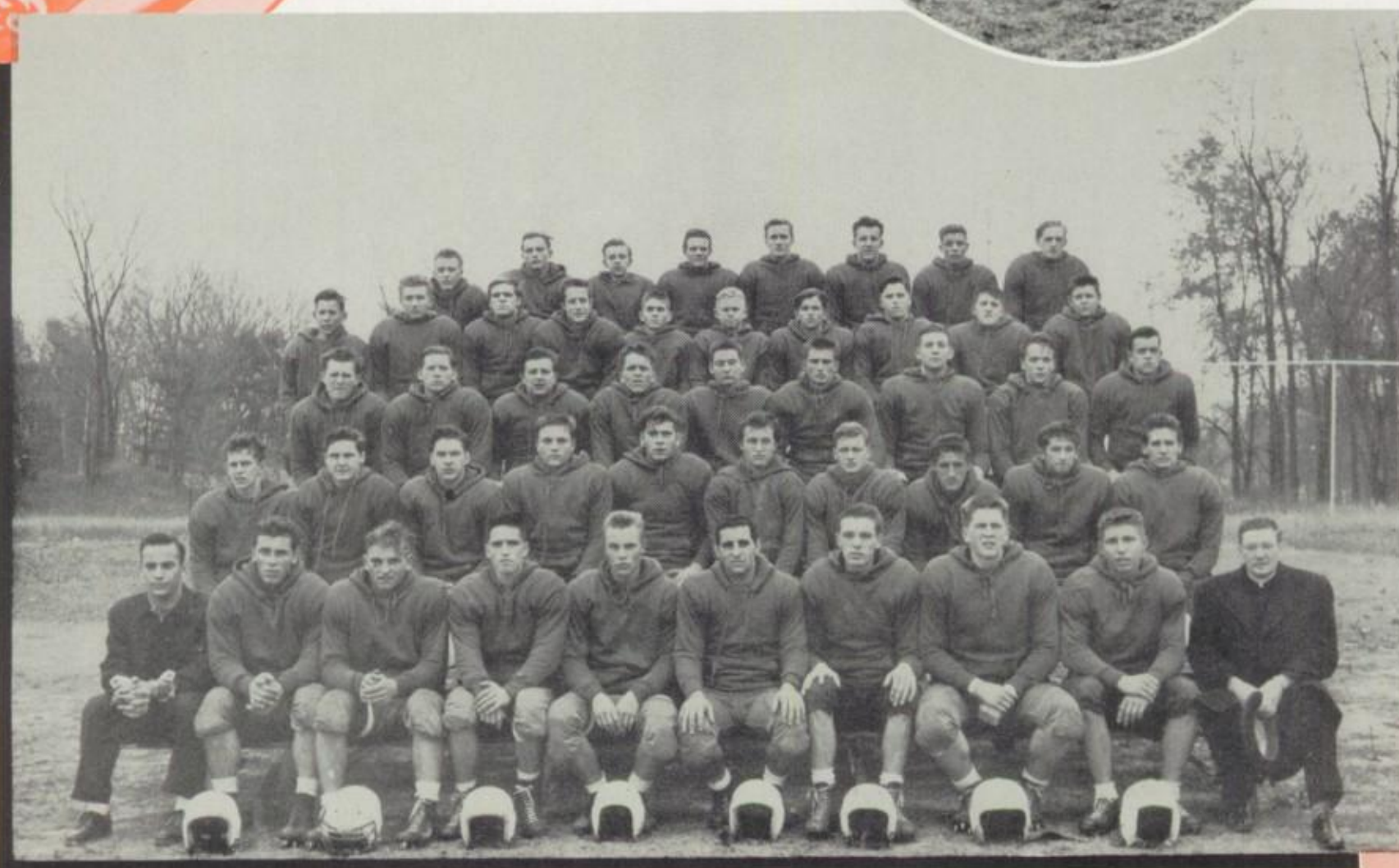
Fr. John Gabalski  
Head Football Coach

On September 9th, twenty-three lettermen and twenty-four new Eaglets, piloted by Captain Ernie Szwarc, opened the current gridiron season under the able direction of Rev. John R. Gabalski, Head Football Coach of St. Mary's. Two and one-half weeks marked the end of a determined and rugged pre-season football training. The annual Pep Rally which followed, branded each Eaglet and each Eaglet Fan with a burning desire to win. Amid a huge, blazing bonfire, guest speakers, Fr. Joseph Kubik, Physical Education Director, and Fr. Francis Zdrodowski, Asst. Principal, introduced the students to the true meaning of sportsmanship. Then came the words from home. Fr. John Gabalski instilled in his audience the Old Spirit of St. Mary's, the spirit that carried last season's football team to the runner-up position in the Catholic Suburban League.

The first league game brought the Eaglets to Hazel Park; their opponents, St. Rita's, were last season's defending champions. When the game ended, St. Mary's dangled on the short end of a 13-6 score. Eugene Stasiałowicz racked up St. Mary's only touchdown with a 44 yard run, after receiving a pass from quarterback, Thomas Kołasz.

S. Gacloch, F. Kamiński,  
E. Wiśniewski, and M. Maras,  
Assistant Coaches

"The Fighting Polish" of 1954





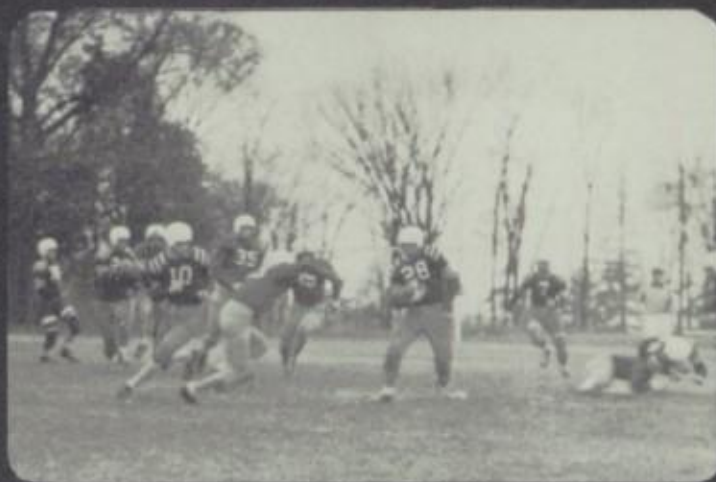
With one defeat on the records, the Eaglets sought victory and found it in their game with the Boys' Republic Eleven. The score read 49 for the Eaglets and 0 for their opponents. Persistent driving and a run by Albert Kowalewski accounted for the first T.D. early in the first quarter. James Choike chalked up six more points by a six yard run. Tom Gorzeński intercepted a pass in the third quarter which accounted for another Eaglet T.D. Richard Kapolka ran a 17 yard reverse and Albert Kowalewski soon followed with an 18 yard run, adding two more T.D.'s to the score board. After scoring a T.D. on a quarterback sneak in the second quarter, Bernie Sokołowski scored the last T.D. of the game on the same play. This exhibition game will go into the records as the highest scored game in Eaglet history.

Sunday, October 11th, St. Mary's of Royal Oak invaded Alumni Field at Orchard Lake. The Eaglets, however, failed to show the drive and spirit of their former season and were trounced by the score of 21-0.

Two league games already scratched from the schedule showed that St. Mary's was yet to number one of its league games into the win column. Football conversation seemed gradually to die away from the campus scene, here at O. L. But behind the scenes there were some who just would "never say die." A week after the R.O. game, Father Gabalski re-organized the first string eleven, and two second-stringers were promoted to the starting roster.

The new Eaglet team took the field at Highland Park the 18th of October; their opponents, St. Benedict's. At 2:30, the referee's whistle announced the kick-off. A new and refreshed drive was seen in the Eaglets, but, overpowered by Benedict's line play and end runs, they submitted to a 20-6 loss. Thomas Kałasz invaded the enemy's end-zone on a direct 23 yard end run, accounting for the team's only touchdown.

The Catholic Suburban League Standings showed the Eaglets walking through the cellar door for the third straight time. By now the St. Mary's football squad thirsted for victory. The second game played on home territory pitted two winless teams against each other. St. Frederick's bowed to the tune of 6-0. For the first time this season, the Eaglet Eleven locked the cellar doors from the outside.





# SEASON RECORD

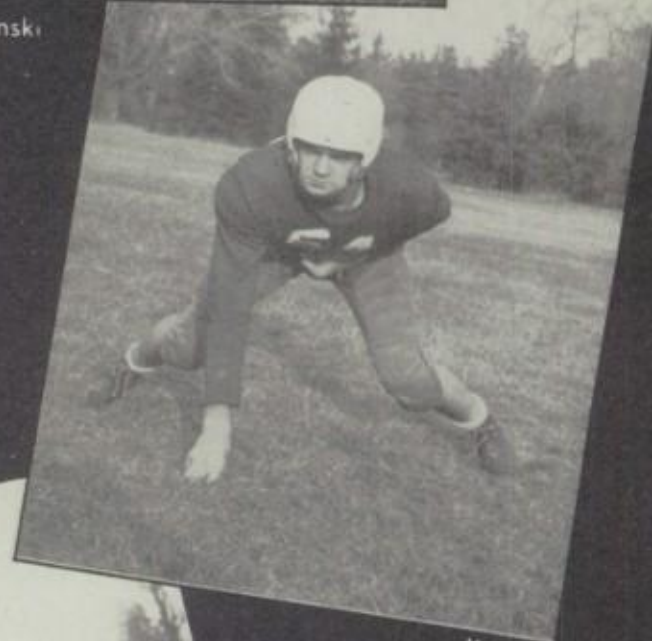
St. Mary's  
St. Mary's  
St. Mary's  
St. Mary's  
St. Mary's  
St. Mary's  
St. Mary's  
St. Mary's

|    |                 |
|----|-----------------|
| 6  | St. Rita's      |
| 49 | Boys' Republic  |
| 0  | R.O. St. Mary's |
| 6  | St. Benedict's  |
| 6  | St. Frederick's |
| 13 | St. James       |
| 6  | St. Michael's   |
| 7  | Mount Carmel    |

13  
0  
21  
20  
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25  
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7

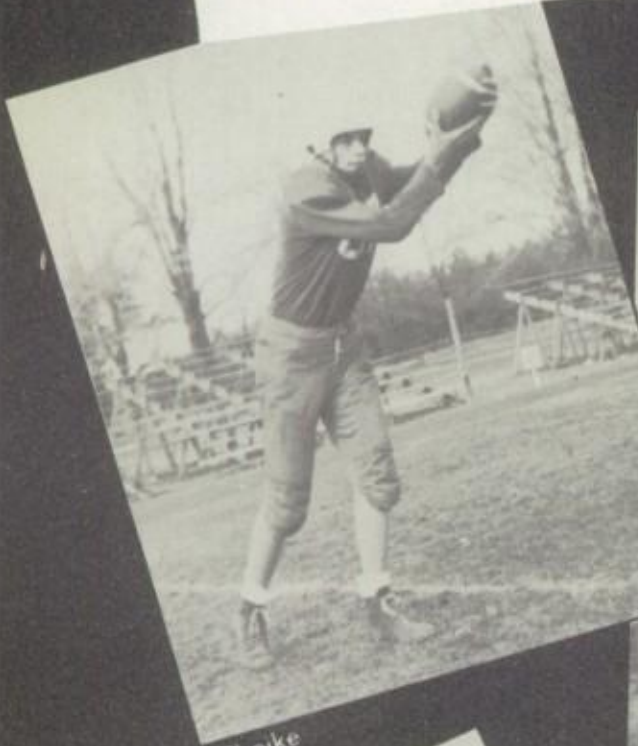


Leszczynski



Kokesh

Gryka

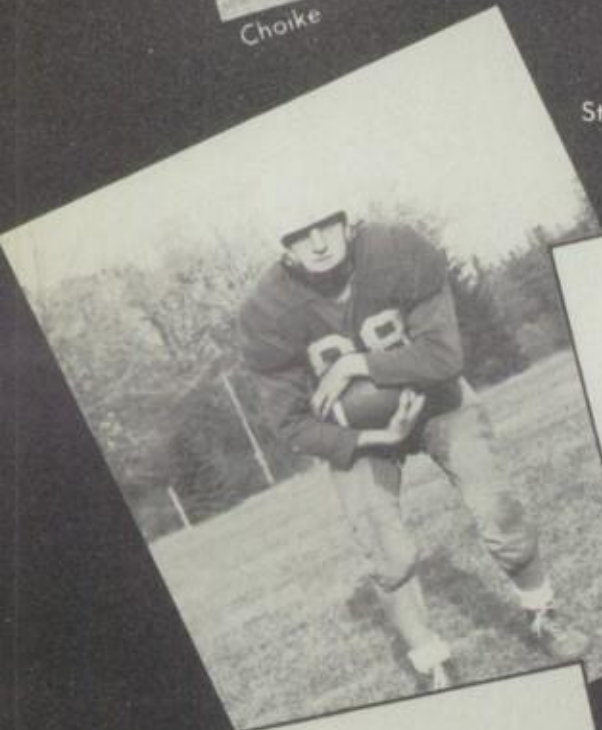


Choike

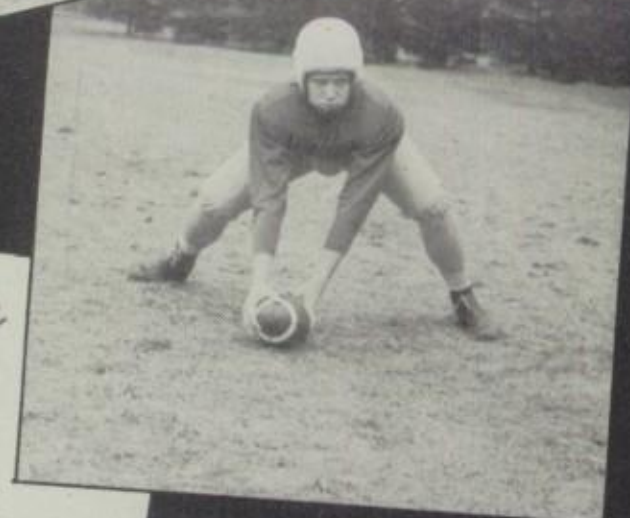


Bołazy

Stasiakowicz



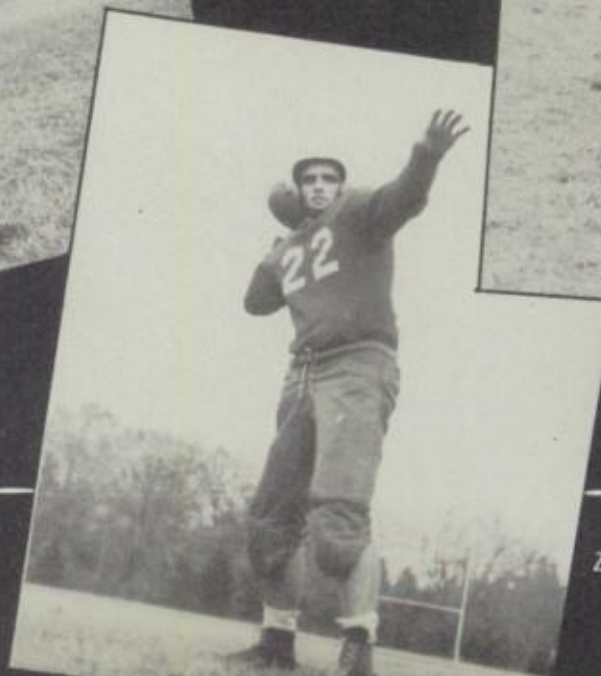
Karczewski



Stasiakowicz



Kowalewski



Ziebroń

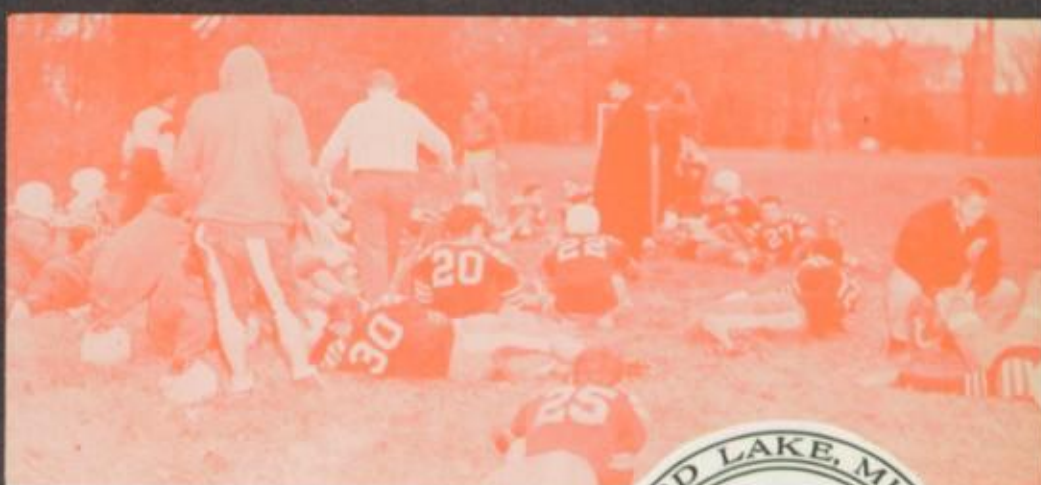


**T**he third home game proved victorious to the visitors and St. James claimed the long end of a 25-13 score. An interception deep in Eaglet territory proved to be the deciding factor in the outcome of the game.

The whistle sounded and St. Michael's kicked to St. Mary's. The last game of the official season proved to be a loss for the Eaglets by the slim margin of 13-6. The Eaglets wound up the Catholic Suburban League Gridiron Season with a record of one win and five losses.

Mount Carmel, a First Division team, met with the Eaglets at Wyandotte in a post-season duel. The opponents scored the first T.D. but the "Men of Orchard Lake" drove back for the tying T.D. of the game. The Stasiakowicz-to-Kalasz combination clicked for the Eaglets' all important score. Ziebron's pass to Stasiakowicz accounted for the extra point. Melvin Gomulinski, lineman, and John Kujda, back, exhibited their best efforts of the whole season in this last game.

Once again the books on a season of Orchard Lake football were closed. With men like Stanley Wiercioch and John Kujda as co-captains, the Eaglets can look forward to an improved season next year under the coaching of Father John R. Gabalski.





# varsity basketball



Fr. John Gabalski  
Head Basketball Coach

The hard-wood court once again played host to basketball enthusiasts at St. Mary's on an early November day. Basketball had now replaced football. Father John Gabalski, Sports Coach, selected the Varsity and Reserves candidates by means of impressive pre-season practice sessions.

Gene Stasiakowicz, top bucket man of the previous season, and Al Przecha, a stalwart guard, joined forces by sharing the Captain's position for the season. Added to the fighting quintet were Robert Ggsiorowski, a reserve center of the former season, John Katshir and James Choike. In all, eleven men claimed Varsity uniforms for the 1953-1954 Eaglet Basketball Season.

Opening the season at home, the Eaglet quintet displayed their determination and basketball skill by pitting their man to man defense against the best in the league. Before the New Year had arrived, the Eaglets boasted two victories against no defeats.

A Christmas vacation lull kept the Eaglets off the courts but it did not weaken their sights on their new opponents. History was made in their first encounter of the new year. For the first time in ten years, a visiting Eaglet team beat a St. Mary's of Royal Oak quintet on the latter's court.

The Eaglets sailed smoothly through the first five games but a reversal dimmed their hopes of another Catholic Suburban League Title. Two high scoring machines tied in a brilliant defensive game, afraid to relax, cautious on every shot. However, the Eaglets lost at the foul line to a St. Benedict Five by the marginal score of 33-32.

The Eaglets were not to be denied their acclaim as a leader and a threat in the Catholic Suburban League as they bounced back to their stride in the second round of league competition and set their sights for the "top." The impressive record compiled in the State Tournament was the team's eloquent proof that they were "Champs."



Przecha

Gryka





Gasiorowski



Nebus



Choike



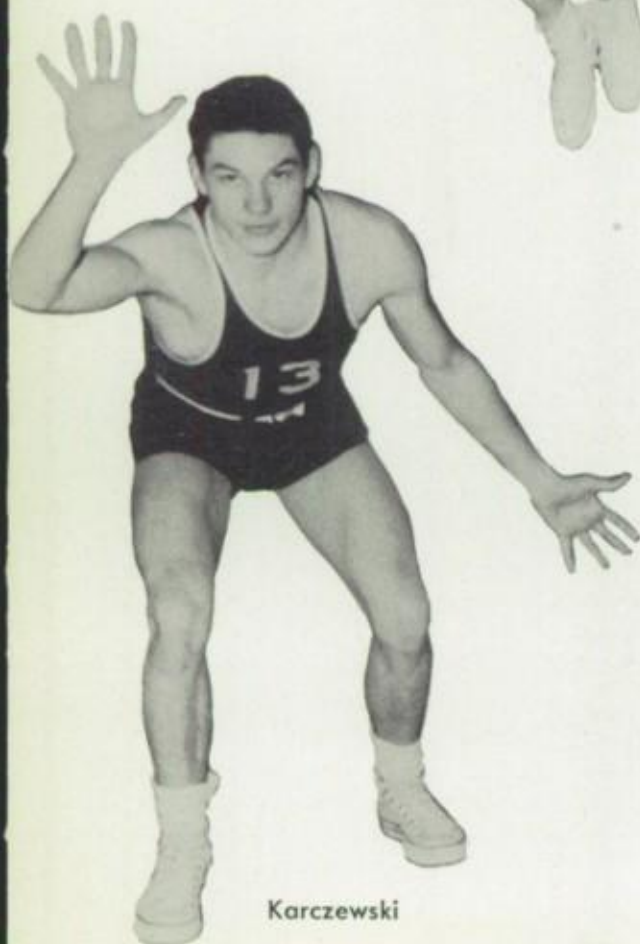
Katshir



Stasialowicz

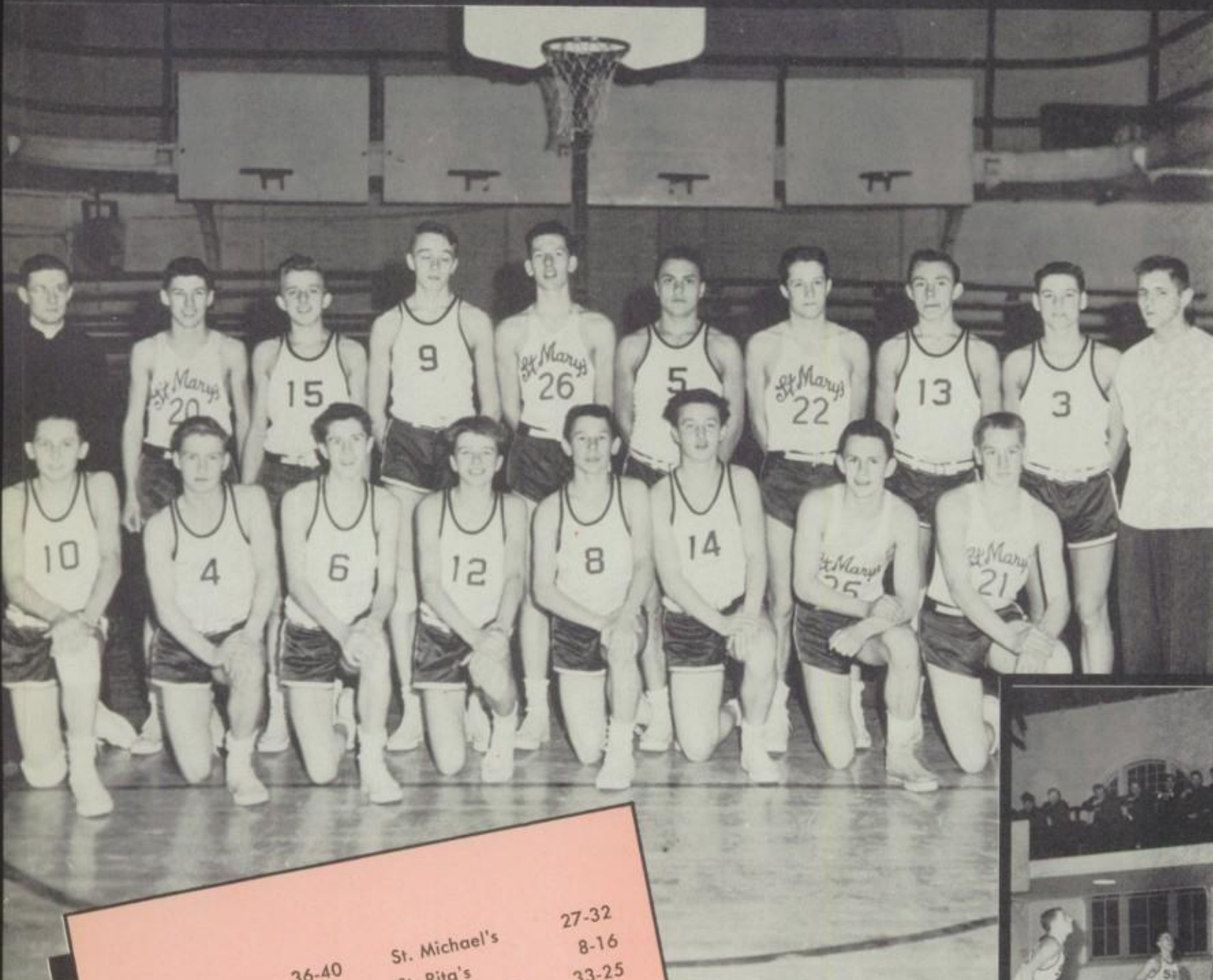


Karczewski

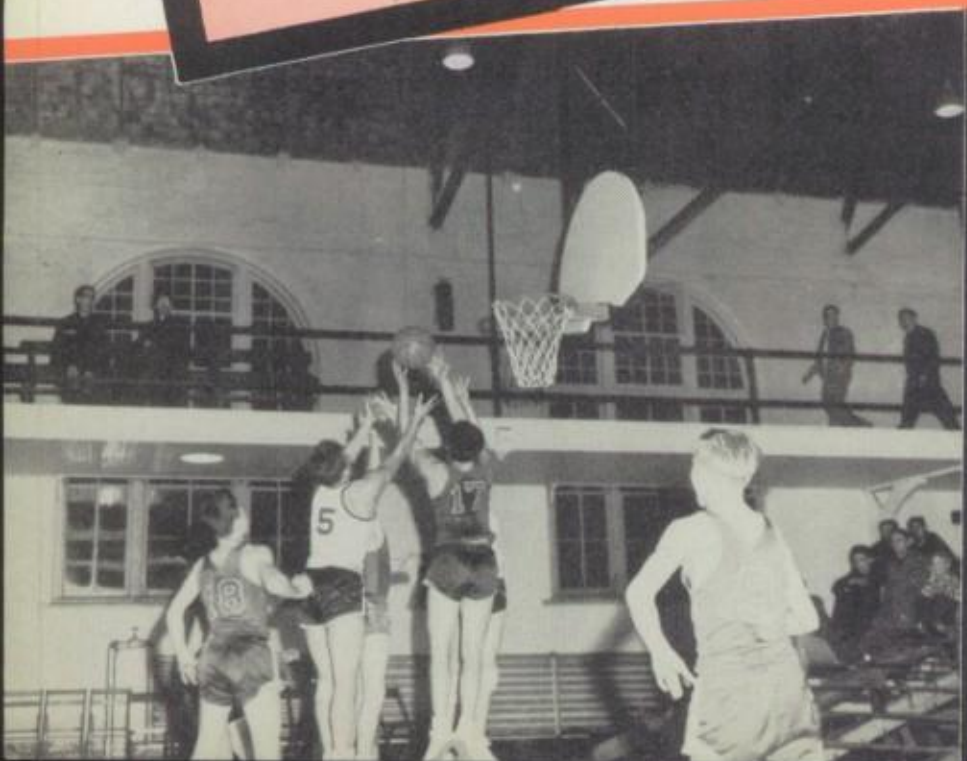




# reserves basketball



|            |       |                 |       |
|------------|-------|-----------------|-------|
| St. Mary's | 36-40 | St. Michael's   | 27-32 |
| St. Mary's | 52-57 | St. Rita's      | 8-16  |
| St. Mary's | 41-40 | St. Mary's RO   | 33-25 |
| St. Mary's | 54-55 | St. Frederick's | 13-21 |
| St. Mary's | 52-43 | St. James       | 26-35 |
| St. Mary's | 35-30 | St. Benedict's  | 25-27 |
| St. Mary's | 65    | Boysville       | 28    |
| St. Mary's | 37-43 | St. Florian's   | 36-39 |



**"Red and White, Fight, Fight!"** and fight they did. The past three consecutive years bore the fruit of victory, for the fighting Eaglet Reserves had successfully captured the Catholic Suburban League Reserve Title. New faces and new styles were seen on the 1953-1954 Eaglet Reserve team. Last year's Reserve powerhouse quintet had captured five vacant positions on the Varsity Eaglet team.

Strategy and teamwork dealt effective blows to Eaglet opponents. Eaglet Reserve Coach Frank Kaminski paved the road to victory for his Eaglets with assurance and confidence. Determined to clutch the championship, Captain Vincent Pernicki led Gerald Leszczynski, Thomas Gorzenski, Richard Kapolka, and Thaddeus Kopacki to another successful Reserve Basketball Season.



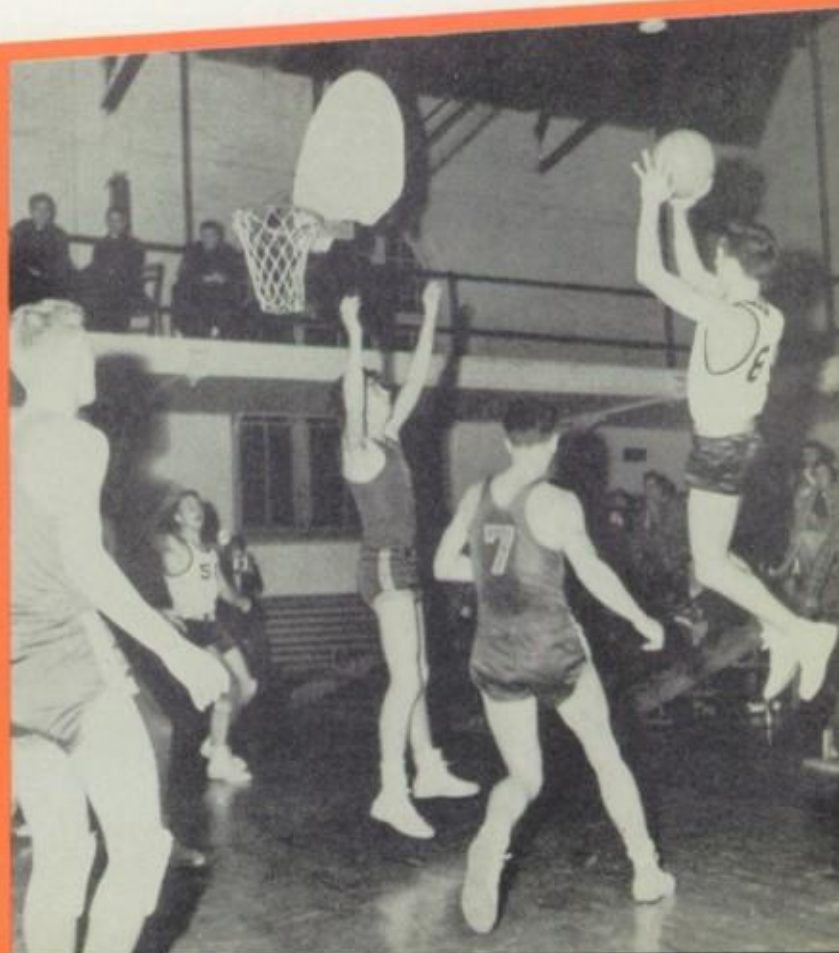
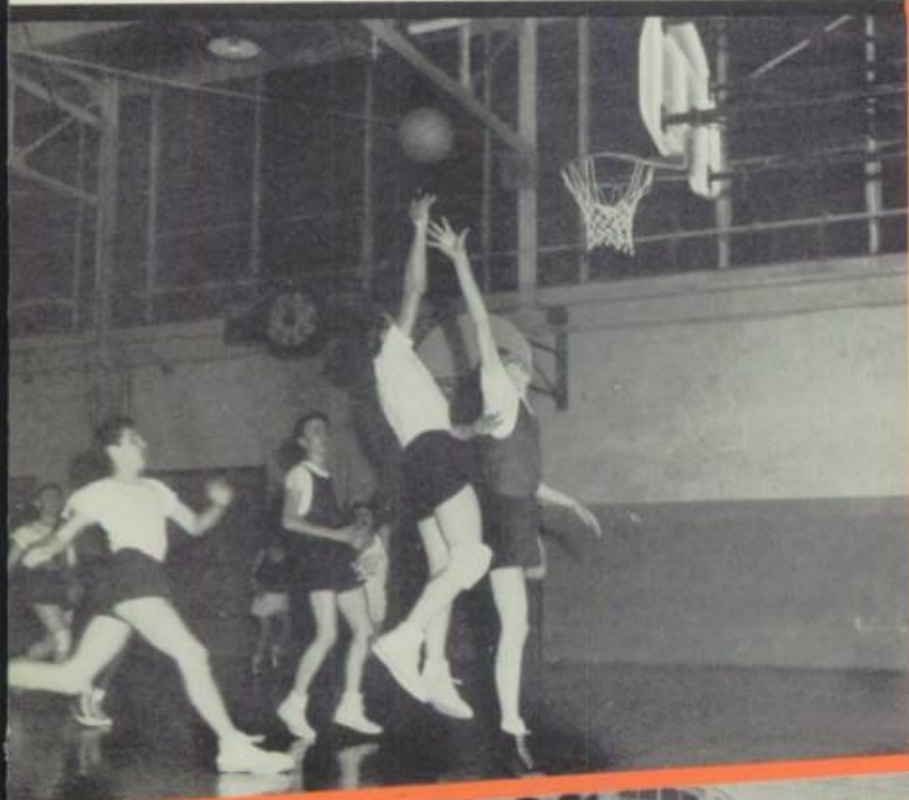
## junior reserves

### basketball

**T**he 1953-1954 basketball season marks the second year of the Junior Reserves in a league sponsored by the Boys Club of Pontiac. Two Junior Reserve Teams saw action in the previous basketball season. Coach Father John Gabalski decided to combine forces this year into one basketball team in order to devote more training to the stars of the morrow.

Thirty Freshmen basketball aspirants vied for Junior Reserves positions; fourteen proved successful in their scrimmaged practice-cuts. The youngest of the three Eaglet teams is drilled in fundamentals and techniques regularly throughout the week.

A scrappy quintet combination is found in the persons of Captain Larry Charkowski, and Paul Franckowiak, *Forwards*, Donald Dorsten, *Center*, and Richard Szulborski and John Lenart, *Guards*. An effective zone defense and a spirited determination to win proved to be the deciding factors of another successful season for the Junior Reserves in the Boys Club of Pontiac Basketball League.





# track

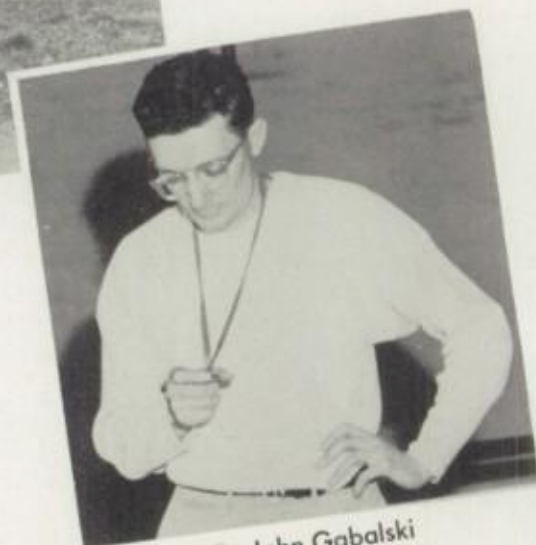


**W**hen we hear the cry "last call for the mile," at Orchard Lake, we are about to see the Eaglet trackmen go into action in one of the oldest of sport events.

Although hindered by a lack of indoor facilities and inclement weather, Coach John Gabalski's cindermen managed to get themselves into shape and do very well as they roared through the 1953 season in fine style, climaxing it by adding the Regional crown to their divisional championship.

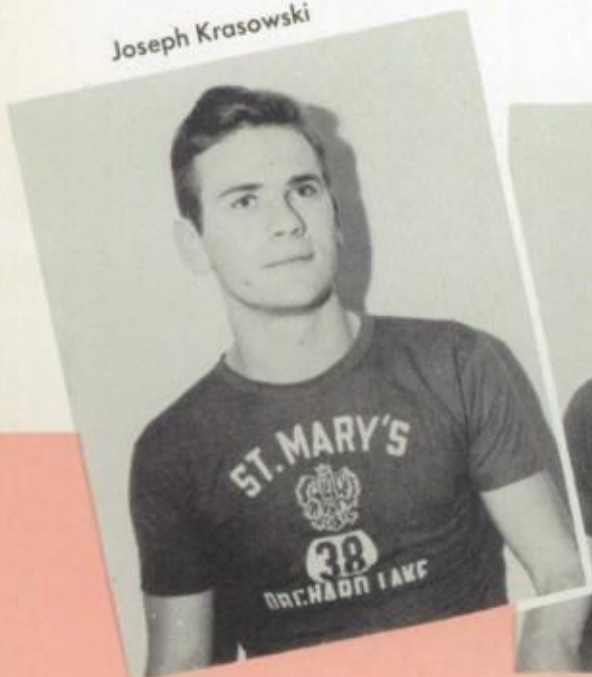
The accent was on the seniors as the fourth-year men figured heavily in every victory. The most competent and stalwart performer was Jerome "Streaky" Stryjewski, who excelled in the 440, relay, high jump, and broad jump in which he established the school record of 20'3". Jerome Donikowski, another consistent winner, made with his mile of 4:42 the best time thus far recorded here. The most promising thinclads are Tom Kalasz, Vince Pernicki, and Kenneth Zettel, all of whom have two years of eligibility remaining.

Besides a loss to the Catholic Invitational Champs, St. Joseph's, the Eaglets' record was unblemished. The best showing of the team was at the Regionals in the University of Detroit Stadium, where St. Mary's finished with 67 points and its closest rival, Carleton, had 48 points. In the State Finals, V. Pernicki was third in the half mile and J. Stryjewski tied for 3rd in the high jump.

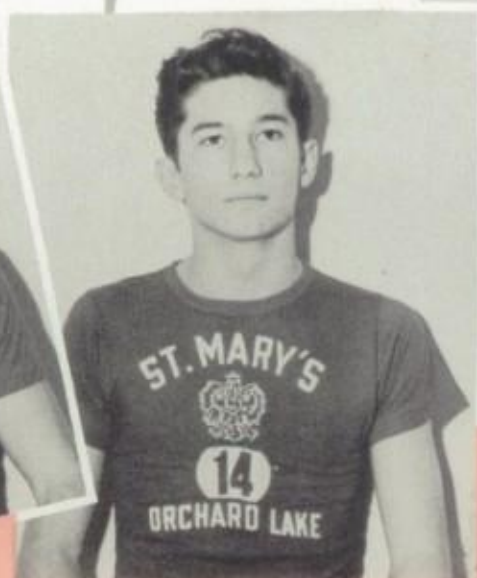


Fr. John Gabalski

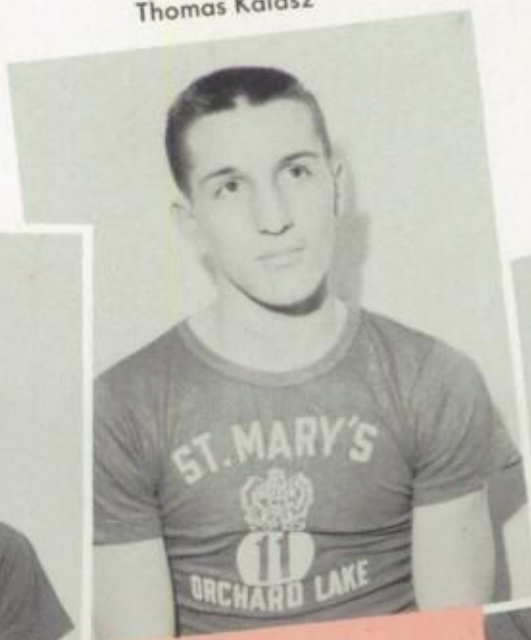
Joseph Krasowski



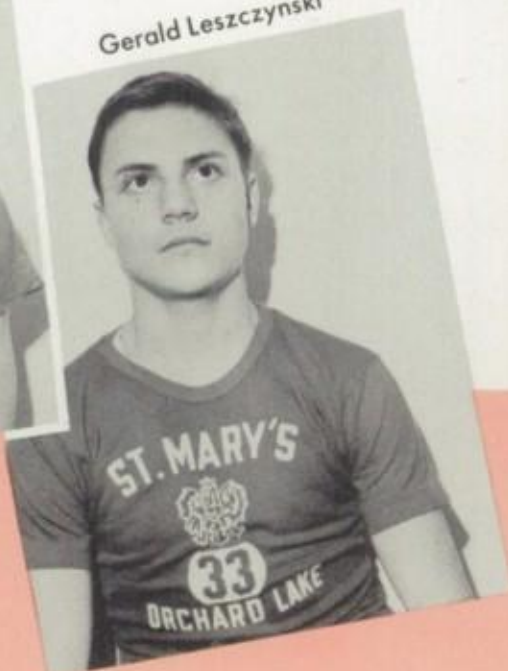
Walter Bogucki



Thomas Kalasz



Gerald Leszczynski







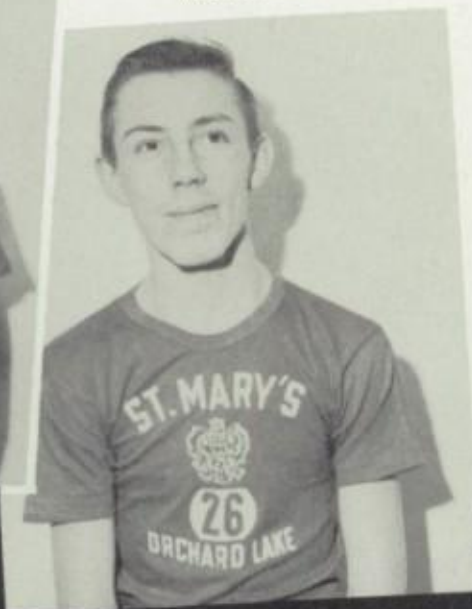
### Seasonal Record

| Scheduled Meets: |                   | Regionals:       |                   |
|------------------|-------------------|------------------|-------------------|
| St. Mary's       | .73               | St. Mary's       | .67               |
| St. Mary's       | .60 $\frac{1}{4}$ | Grosse Ile       | .33               |
| St. Mary's       | .67               | Carleton         | .48               |
| St. Mary's       | .73               | Wyandotte Smith  | .16               |
| St. Mary's       | .62               | State Finals:    |                   |
| St. Mary's       | .43               | St. Mary's       | 5 $\frac{1}{2}$   |
| St. Mary's       | .61 $\frac{1}{4}$ | St. Louis        | .30               |
| St. Mary's       | .81               | Berrien Springs  | .23 $\frac{1}{2}$ |
| St. Mary's       | .78               | Lansing Everett  | 15 $\frac{1}{2}$  |
| Southfield       |                   | 59 $\frac{3}{4}$ |                   |
| Milford          |                   | 5                |                   |
| Brighton         |                   | 28               |                   |
| Clarkston        |                   | 22               |                   |
| Waterford        |                   |                  |                   |
| St. Joseph       |                   |                  |                   |
| Servite          |                   |                  |                   |
| St. Thomas       |                   |                  |                   |
| Holly            |                   |                  |                   |
| St. Paul         |                   |                  |                   |

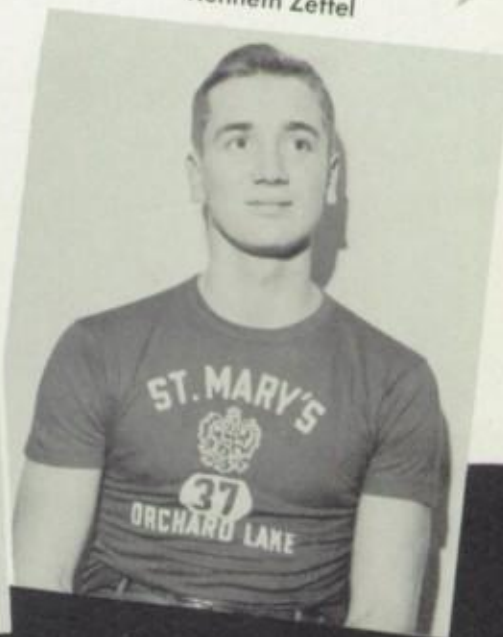
James Jerzyko



Vincent Pernicki



Kenneth Zettel



Robert Leszczynski





# baseball

The first signs of Spring had already seeped in. It was time for that familiar cry to "play ball." The Eaglets commenced their 1953 baseball season by playing host to the St. James Nine. Timely hits by Stasiakowicz, Donikowski, and Parker, coupled with Ray Foster's three bagger were not enough to counter-balance the Eaglets' poor fielding which resulted in a 7-2 defeat. The Eaglets suffered their second loss at the hands of St. Mary's of Royal Oak. Novak's fine hurling held the Eaglets to one hit: Bałazy's sixth inning single. Donikowski, on the mound for St. Mary's, allowed three hits, but these proved decisive for a Royal Oak victory. The score was 3-2. St. Mary's finally broke the ice with a 6-4 victory over St. Michael's. Hitting honors of the day were given to Winowiecki, Foster, Bałazy and Stasiakowicz.

St. Mary's swamped over a Boys' Republic Nine by the almost unbelievable score of 38-7, one which will go in the records as the highest scored game in Eaglet history.

In the next encounter, the Eaglets edged out St. Benedict's 3-2, at Ford Field. Katshir, Choike, and Nebus came through with singles for St. Mary's. Donikowski took control from the mound, holding Benedict's to four hits. Behind the superb one-hit pitching of Donikowski, St. Mary's scored an easy 10-0 victory over St. Frederick's at Pontiac. Foster's single and triple, together with two tallies by Bałazy, led the Eaglets to victory. On May 11th, St. Mary's took on St. Rita's at home and was credited with a 10-2 victory. Ray Foster collected two hits while Donikowski copped the pitching honors.

In a game that went ten innings, the Eaglets lost a 3-2 thriller to St. Benedict's. A single by Fitzpatrick sent home the winning run for our opponents. Frye allowed the Eaglets only two hits, one by Ziebron and the other by Winowiecki.

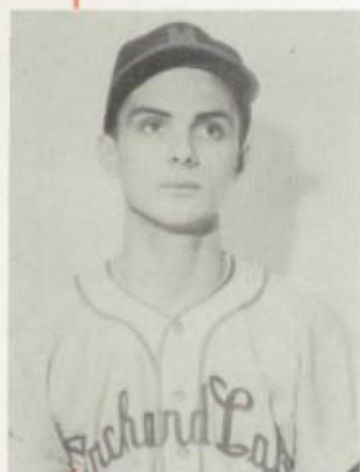
In the final game of the season, the Eaglets travelled to Farwell Field and opposed St. Rita's. The outcome proved to be a pitchers' battle to the last



Fr. John Gabalski



Edwin Bałazy



John Katshir



Daniel Nebus



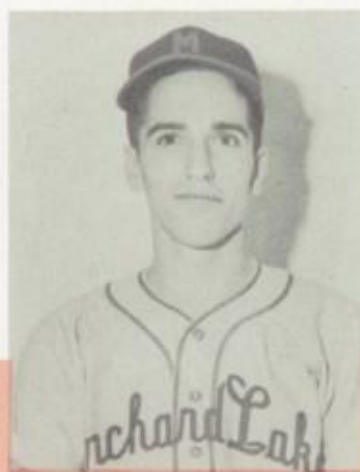
Eugene Stasiakowicz



James Choike



Ronald Fedorowicz



Peter Ziebron



Leonard Mallat



Stanley Smolinski





man. Donikowski was slated on the mound for St. Mary's and Head for the opposition. In the seventh inning, Bilkie of St. Rita's lined a single to center. He later scored the winning run in the same inning. Bołazy of O.L. and Bilkie of St. Rita's captured the only hits of the game. The final score—St. Rita's 1—St. Mary's 0.

The Eaglets finished the '53 season with a record of five wins and four losses.

#### 1953 Baseball Results

|                 |    |                      |    |                      |   |
|-----------------|----|----------------------|----|----------------------|---|
| St. Mary's..... | 2  | St. Mary's.....      | 10 | Boys' Republic.....  | 7 |
| St. Mary's..... | 2  | St. Mary's.....      | 2  | St. Benedict's.....  | 2 |
| St. Mary's..... | 6  | St. Mary's.....      | 0  | St. Frederick's..... | 0 |
| St. Mary's..... | 38 | St. James.....       | 7  | St. Rita's.....      | 2 |
| St. Mary's..... | 3  | St. Mary's R. O..... | 3  | St. Benedict's.....  | 3 |
| St. Mary's..... | 10 | St. Michael's.....   | 4  | St. Rita's.....      | 1 |

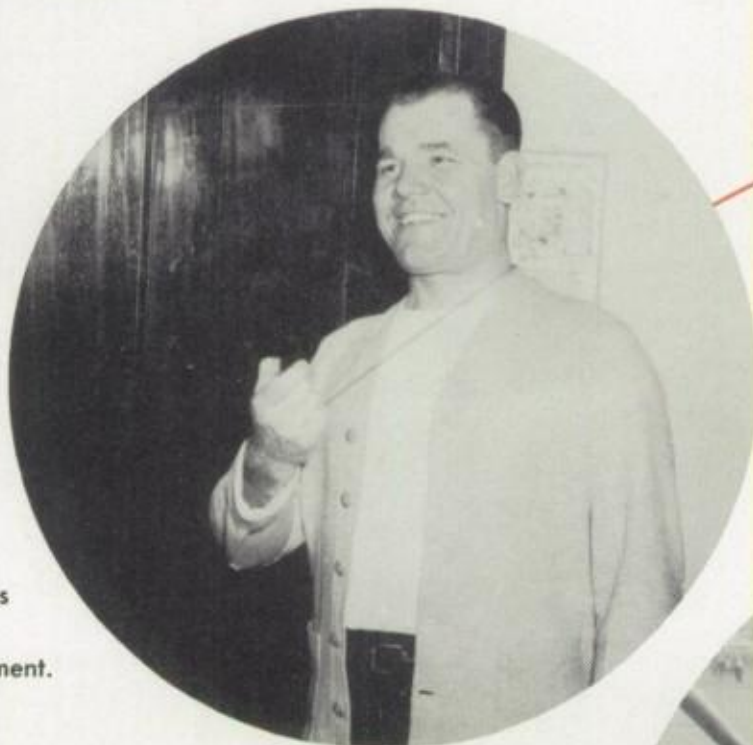




# intramurals



All the classes participate in a schedule of touch football.



Fr. Joseph Kubik guides the under-classmen in their physical development.

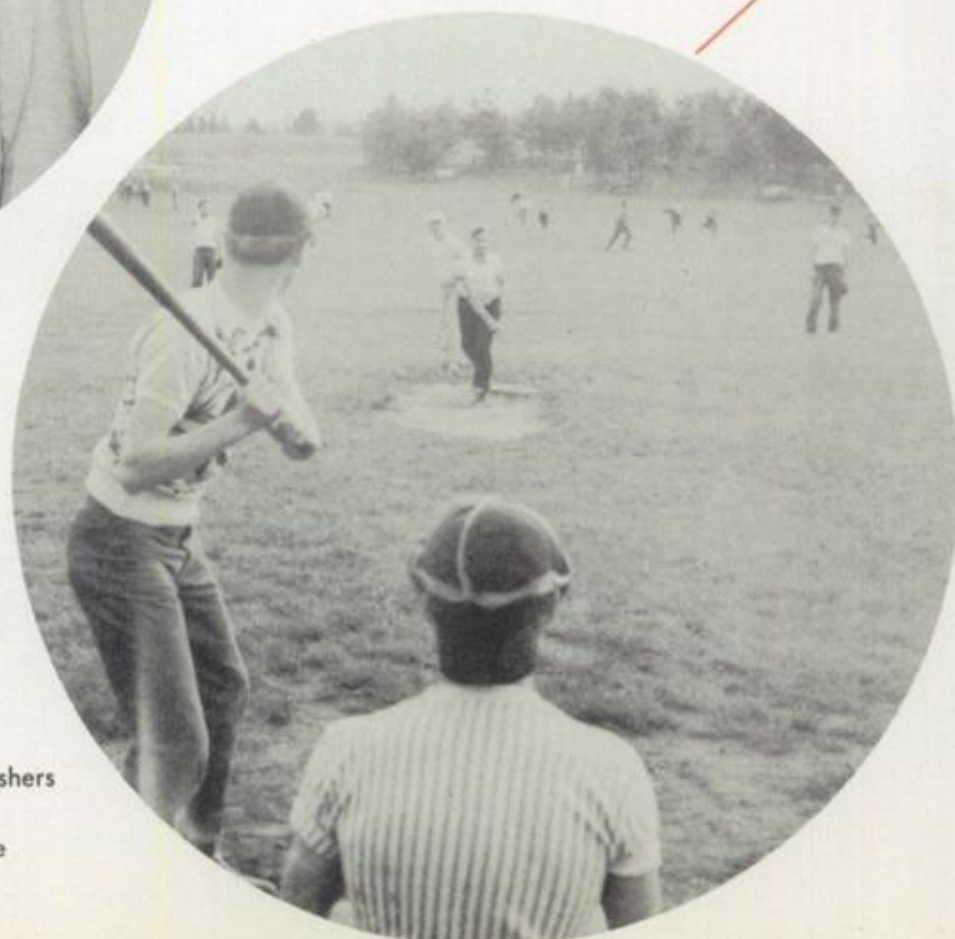
Only a handful of the student body at St. Mary's is named to the Varsity positions, hence, an intramural program is necessary to provide physical recreation for the majority. In their respective seasons, Football, Basketball, and Baseball teams are organized from the High School student body to occupy leisure time and at the same time to balance the schedule of the days at Orchard Lake. In addition to these, hockey teams have been organized on the natural rinks of Orchard Lake. Outdoor sports are numerous at St. Mary's.

Besides the sports intramural program, pool and ping-pong tournaments are arranged in the High School department in order to bring out the individual competitive sport in the Orchard Laker. To those who enjoy games of thought and concentration, checker and chess tournaments are also provided in the recreational facilities.

In the College department of St. Mary's, organized teams are found in football, basketball, and baseball providing strong, competitive teams in the College intramural schedule. As an added attraction, the championship team challenges the Championship Seminary Football team to decide the Campus Football Champs among the older members of the Campus.

Besides football, the Seminary of SS. Cyril and Methodius organizes intramural leagues in basketball and baseball. Another popular sport in the Seminary sports program is volley-ball.

May 30th is the big day for all track enthusiasts on the campus. The High School and College departments choose the best to represent their classes in the annual Field Day track events.



The first robin ushers in the nation's favorite pastime

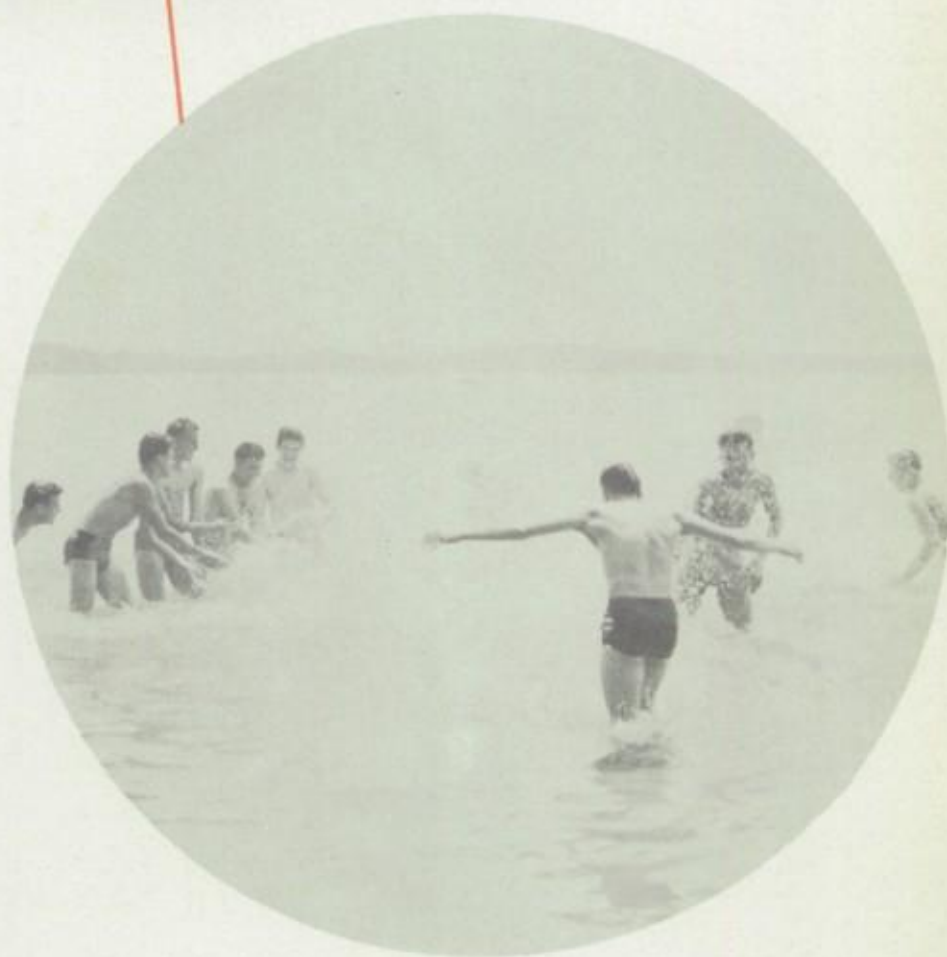




A complete and well-rounded program of intramural sports is planned and offered by the Athletic Board to the students of St. Mary's.



When inclement weather hampers outdoor activities the Orchard Lakers take to the hardwood courts.



Few schools offer the facilities St. Mary's does in the sport of swimming.



folio

5





## THE CUSTOMS OF FALL

### Jesień—Fall

"August is ended. Nature now resembles a man, who had much work to do during his life, exhausted his energy, lost the color of his cheeks, furrowed his brow with wrinkles, grew bald and toothless, and now yearns for the eternal rest of the grave.

"The sun baked the earth, dried its flowers, faded its bright colors. The stalks now bow to the earth, and the seeds spill forth and fall to the ground. Pollen in thick layers adumbrates the trees, brushes, and herbs along the by-ways; neither can you see the coral bud of a field rose, nor the dark-blue plum of the sloe tree; nor the pitch black of the blackberry."

So begins a description of the autumn season written by A. Dugasiński. For the Poles autumn is a period of recession, of rest. No longer do the peasants spend long hours in the fields over their plows and reapers, in the pastures with their horses and cattle, in the barnyards with their chickens, ducks, and geese. The customs of the season move back to the home as does now all the life of the people. The free time on the hands of the folks permits them to spend long evenings visiting with their neighbors and friends. The women, working in cooperative fashion, gather at their homes to weave, to spin, to shell peas, to can and preserve their foodstuffs for the winter. All these social gatherings would be incomplete without the traditional songs, stories, prayers, lives of the saints, catechism recitations, and spiritual readings. The simple soul of the peasant cannot conceive doing anything without some mention or advertance to God, Who is his only cause of existence.

### Matki Boskiej Różańcowej—Feast of the Holy Rosary (October 7th)

October is the month dedicated to Our Lady of the Holy Rosary. Daily Rosary Devotions consisting of the common recitation of the rosary, Marian hymns, spiritual reading on a Marian subject and Benediction are held each evening in the city and village churches. The family rosary is a tradition of long standing among the faithful of Poland.



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## szystkich Świętych— All Saints Day (November 1st)

Shortly after Vespers of All Saints Day begin the special customs associated with this and the next day. Because of a long standing tradition going back to the pagan days, the poor of the village are fed and beggars are given alms with a request for prayers for the dead. The spirit is one of mobilizing as much prayer as possible for the poor souls in purgatory. In the evening the *Zaduszki* or *Wypominki* (Mementoes of the Dead) are read, in which each family enumerates the names of all deceased relatives and ancestors often going back several generations.

## Dzień Zaduszny—All Souls Day (November 2nd)

On this somber day of much prayer, all the graves of the family and relatives are visited, the tomb stones are cleaned and repaired, the plot is cleaned, and the grave is decorated with flowers. On the graves are lighted candles, symbols of the "eternal light" which is to shine forth for them in eternity. Church bells toll frequently during the day.

## Św. Jadwiga—St. Hedwig (October 15th)

The model of womanhood, St. Hedwig was the mother of six children. Born in Bavaria in 1174, she married Prince Henry in 1186. She built churches, endowed convents, and was very generous to the poor. After the death of her husband she entered a convent. Pope Clement IV canonized her in 1268.

## Św. Marcin—Feast of St. Martin (November 11th)

On this day little horseshoe-shaped cakes are eaten as reminders of St. Martin's horse. If snow falls on this day, children are wont to say that St. Martin is coming on his white horse.

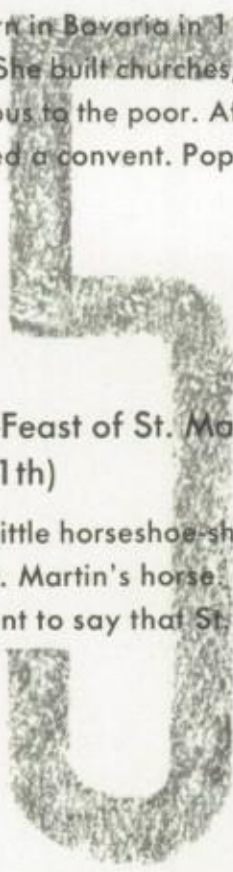
## Pieśni Polskie—Polish Hymns

The Polish language and heart challenge all other tongues in the number of religious hymns which have been handed down for hundreds of years. With a hymn for almost every occasion, in every mood and tempo, for every level of intelligence, the Pole delights in singing his praises to God. Especially beautiful and numerous are the Christmas Carols, the Lenten Hymns, and songs in honor of Mary.

## Powitanie—Polish Greeting

The traditional greeting of the Pole, used when entering a house or meeting a friend, is "Niech będzie pochwalony Jezus Chrystus."—"Praised be Jesus Christ." The answer to this is "Na wieki wieków. Amen."—"For ever and ever. Amen."

"Katarzynki" is a game played by boys and men on St. Catherine's Day.





### Sobota—Saturday

The last day of the week is Mary's among the Poles. It is considered a day of special good fortune and blessing. Abstinence from meat on this day as a gesture of love for Mary is common practice among the peasants, who sing the *Godzinki* (Little Hours) in her honor. In the home a vigil light burns before her picture or statue. According to a beautiful Polish legend (which has been rendered in a painting by Stachewicz) Our Lady washed the clothes of Jesus on this day, and since the Infant had but one change of clothing, it was important that the sun shine, at least for a moment, to dry the clothes. Hence the belief that Saturdays are always beautiful days.

### Uroczystości Świętych Polskich— Feasts of Polish Saints

The land of the descendants of Piast has been blessed with many men and women who have distinguished themselves by their heroic virtues and lives of exceptional piety and goodness. A great number have not been canonized, however, because little organized effort in this direction could be made since the three partitions which took place in the 18th century.

Some of these feast days have already been taken up in the Seasons in which they fall. More important of those that were not treated are presented here.

### Św. Władysław—St. Ladislaus (June 27th)

This Hungarian King, a close relative of many Polish monarchs, was always held in great veneration in Poland. Born in 1031, he distinguished himself as a peacemaker through his mild character and profound piety. His love for Mary found expression in the many churches he built in her honor. He died in July of 1095.

### Św. Jacek Odrowąż—St. Hyacinth (August 17th)

Born in 1183, St. Hyacinth was a very learned man who became a Dominican after meeting St. Dominic in Rome. He was an apostle to the Ruthenians and was outstanding for his preaching, deep charity, and working of miracles. He died in 1257 and was canonized by Pope Clement VII in 1594.

### Św. Jan Kanty—St. John Cantius (October 20th)

St. John Kanty was born near Kraków in 1379. Endowed with keen intelligence, he taught theology and philosophy at the Jagiellonian University. A model priest, he died in 1473 and was canonized in 1775.

After the harvest is completed,  
the "Dożynki" begin a three day  
festival of gaiety and song.





In late summer pilgrimages to the renowned Marian Shrines are conducted.

**Św. Stanisław Kostka—St. Stanislaus Kostka  
(November 13th)**

The patron of all youth, St. Stanislaus Kostka lived a life of extraordinary purity and devotion. His love for Mary was exceptional. He became a Jesuit at 18, but died several months later, in 1568. He was canonized in 1762 by Pope Benedict XIII.

**Św. Józafat Kuncewicz—St. Josaphat  
(November 14th)**

Born in Włodzimierz in 1580, St. Josaphat was a Greek-Catholic and a member of the Order of St. Basil. As Bishop and Archbishop of Wilno he worked unstintingly to effect a union between East and West. He was martyred by the schismatics in 1623 and his body was cast into the river. Pius IX canonized him in 1867.

**Błogosławiony Wincenty Kadłubek—Blessed Vincent  
(March 8th)**

The father of Polish chroniclers, Blessed Vincent was born in 1161 of a noble family. In 1207 he became Ordinary of the Kraków Diocese. During his life he wrote in Latin a *History of Poland*. He died March 8, 1223.

**Błogosławiony Stanisław Kazmierczyk—  
Blessed Stanislaus (May 3)**

He was born May 3, 1433, in Kraków. After receiving his degree in Philosophy he joined the Order of the Canons and distinguished himself for his homiletic abilities and deep humility. He died June 7, 1489, and soon after became famous for the many miracles which were wrought through his intercession.

**Błogosławiony Bogumił, Arcybiskup Gniezna—  
Blessed Bogumil (June 10th)**

Blessed Bogumil was born in 1116 in Koźmin. He entered



the Order of St. Bernard and for a long time was Archbishop of Gniezno. He died June 10, 1182.

**Błogosławiony Jakób Strzemie lub Strepa—  
Blessed James (June 15th)**

Born in the diocese of Kraków in 1340, Blessed James chose the Franciscan Order as his vocation in life. His labors took him to Ruthenia, where he worked for the conversion of the Ruthenians. After occupying several positions of importance, he became archbishop of Halicz. He died in 1411. His remains were found uncorrupted in 1619 and Pope Pius VI listed him among the Blessed in 1760.

**Błogosławiona Jolanta (Helena)—Blessed Jolanda  
(June 16th)**

The sister of St. Kunegunda and daughter of the Hungarian King Bella IV, Blessed Helen lived a holy life amid the comfort and splendor of the palace. After the death of her princely husband, she entered a convent where she died in 1298.

**Błogosławiony Jan z Dukli—Blessed John  
(July 8th)**

Blessed John was born in 1414. After completing his studies he became a hermit in the Carpathian Mountains, preparing himself in this way for the priesthood. As a



Franciscan he distinguished himself for his eloquent preaching. He died September 29, 1484, and was beatified in 1739 by Clement XII.

#### **Święty Szymon z Lipnicy—Blessed Simon (July 18th)**

Widely renowned as a great preacher who delivered his sermons in the presence of King Kazimierz IV, he was born in 1420 in Lipnica. He was a member of the Order of St. Bernard. He died in 1482.

#### **Święty Czesław Odrowąż—Blessed Chester (July 19th)**

A spiritual son of St. Dominic whom he loved deeply and whose order he introduced into Poland with his brother St. Hyacinth, Blessed Chester spared no energy in his homiletic and penitential work. He was born in 1185 and died in 1242.

#### **Święta Kunegunda—Blessed Kunegunda (July 24th)**

The daughter of the Hungarian King Bela IV, Blessed Kunegunda became Queen of Poland when she married Boleslaus V. Noted for her charity and virtue, she did not become ruler after her husband's death, but entered a convent where she died in 1292 at the age of sixty-eight.

#### **Święta Bronisława—Blessed Bernice (September 3rd)**

Born in Silesia in 1202, Blessed Bernice was a relative of St. Hyacinth and Blessed Chester. As a Sister of St. Norbert, she was noted for her sympathy, excellent advice, and generous alms. She died in 1259 and was beatified by Gregory XVI in 1839.

#### **Święty Władysław z Gielniowa—Blessed Ladislaus (September 25th)**

The patron of the capitol of Poland, Warsaw, Blessed Ladislaus was a member of the Order of St. Bernard, whose superior he became in 1487. A great writer of Sermons, he also composed many religious hymns. He was born in 1440 and died in 1505. Benedict XIV announced his beatification in 1753.

#### **Święci Sadok i Towarzysze—Blessed Sadok and His Companions (October 29th)**

Together with 49 of his companions, Blessed Sadok, prior of the Dominicans at Sandomierz, met martyrdom at the hands of the Tartars in 1259. Death came as they all sang the *Salve Regina*. Since that time this hymn is sung at the bedside of dying Dominicans.

#### **Święta Salomea—Blessed Salome (November 28th)**

Born in Poland in 1202, Blessed Salome spent her childhood and youth in Hungary. After the death of her husband she returned to Poland and entered the Convent of the Claretians, whose Mother General she later became. She died in 1268 and was beatified in 1673 by Pope Clement X.



The "Krakowiak" is the most colorful of the many and varied Polish folk-dances.





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WA Inut 2-0778

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## IV THEOLOGY

Demski, Arthur  
 Garbacik, Louis  
 Kulik, Alexander  
 Łukaszewski, Leonard  
 Peszkowski, Zdzislaus  
 Sanczenko, Peter  
 Stuczko, Richard  
 Szczerba, Thomas  
 Tamiłowski, Joseph  
 Urbanoski, Stanislaus  
 Yagley, Carl

727 Plum Street  
 625 Winters Avenue  
 211 Quality Road  
 4827 Carey Street  
 Seminary  
 1834 Erie West  
 610 Nichols Street  
 104 E. Jackson Street  
 4080 Cabinet Street  
 Main Street  
 11822 Rosemary

Trenton 8, New Jersey  
 West Hazleton, Penna.  
 Dupont, Pennsylvania  
 East Chicago, Indiana  
 Orchard Lake, Michigan  
 Chicago 22, Illinois  
 Utica 3, New York  
 McAdoo, Pennsylvania  
 Pittsburgh 24, Penna.  
 Brooksby, Sask., Canada  
 Detroit 13, Michigan

## III THEOLOGY

Ceckowski, Robert  
 Kamarauskas, Vincent  
 Kwiatkowski, Casimir  
 Lipiński, Stanislaus  
 Papka, Joseph  
 Penszynski, Thaddeus  
 Pławecki, Thaddeus  
 Ramotowski, Thaddeus  
 Szwach, Joseph

40 Adams Avenue  
 4435 S. Wood Street  
 Seminary  
 437 Winters Avenue  
 114 Custer Street  
 128 South 2nd Street  
 2422 Schrage Avenue  
 Seminary  
 30 Green Street

Westfield, Mass.  
 Chicago 9, Illinois  
 Orchard Lake, Michigan  
 West Hazleton, Penna.  
 Wilkes-Barre, Penna.  
 Brooklyn 11, New York  
 Whiting, Indiana  
 Orchard Lake, Michigan  
 Dudley, Massachusetts

## II THEOLOGY

Bloch, Emil  
 Bratus, Walter  
 Fundalewicz, Edward  
 Hamernik, Peter  
 Hapanowicz, Arthur  
 Kaczmarczyk, Bronislaus  
 Kruk, Alfred  
 Lipka, Joseph  
 Nowak, Leonard  
 Ozóg, Thaddeus  
 Piłat, Edmund  
 Rataj, Thaddeus  
 Skiba, Walter  
 Skowroński, Casimir  
 Sukiennik, Meceslaus  
 Wiśniewski, Edward  
 Zalewski, Edward

8548 Colfax Avenue  
 19 Water Street  
 6 Pine Avenue  
 59 Bon Air Avenue  
 713 Plant Avenue  
 Seminary  
 2021 W. Rice Street  
 Seminary  
 261 Main Street  
 5937 St. Lawrence  
 116 Waite Avenue  
 1451 N. Washtenaw  
 1614 Luzerne Street  
 Seminary  
 3943 W. Cornelia Avenue  
 629 S. Tamaqua Street  
 6 Oak Street

Chicago 17, Illinois  
 South River, N. J.  
 Nanticoke, Penna.  
 Springdale, Conn.  
 Utica 4, New York  
 Orchard Lake, Mich.  
 Chicago 22, Illinois  
 Orchard Lake, Mich.  
 Duryea, Pennsylvania  
 Detroit 10, Michigan  
 Syracuse 4, New York  
 Chicago 22, Illinois  
 Scranton 4, Penna.  
 Orchard Lake, Mich.  
 Chicago 18, Illinois  
 McAdoo, Pennsylvania  
 Lowell, Massachusetts



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## I THEOLOGY

Gala, Thomas  
 Kiśluk, Aloysius  
 Kozłowski, Edward  
 Kutiuk, Casimir  
 Masakowski, Edward  
 Słominski, Bede  
 Wieczorek, Matthew  
 Zawacki, Richard

314 Clyde Lane  
 563 Burritt Street  
 64-02 56th Avenue  
 Main Street  
 157 W. Church Street  
 7608 Tumey Street  
 1057 W. Belden Avenue  
 35 Wyoming Avenue

Wilkes-Barre, Penna.  
 New Britain, Conn.  
 Maspeth, L. I., N. Y.  
 Scarbro, W. Va.  
 Nanticoke, Penna.  
 Detroit 34, Mich.  
 Syracuse 4, N. Y.  
 Wyoming, Penna.

## IV COLLEGE

Bienia, Michael  
 Dominik, Stanley  
 Gleba, William  
 Horanzy, Joseph  
 Kamiński, Meceslaus  
 Kasprzyk, Stanley  
 Kłoskowski, Stanley  
 Kośnik, Florian  
 Krason, Edward  
 Kurzawski, Casimir  
 Łazowski, Anthony  
 Małyszczek, Raymond  
 Mrocka, Eugene  
 Olekszyk, Felix  
 Piekarski, Gerald  
 Przybocki, Bernard  
 Redmerski, Stanley  
 Rettig, Joseph  
 Smółka, Gerald  
 Tałaczko, Bernard  
 Wasielewski, Gerald  
 Wiśniewski, Stanley  
 Żebrowski, Walter

281 E. Main Street  
 2446 White Oak  
 929 Sherman Place  
 27 West Green Street  
 212 Bondale Avenue  
 5414 Mitchell Avenue  
 29 Stanton Street  
 17928 Norwood Street  
 4953 S. Loomis  
 220 Lakeview Avenue  
 536 Vermont Avenue  
 2267 E. Hancock  
 7351 Artesian  
 6181 Georgia  
 3177 Piquette  
 411 St. Joseph St.  
 142 Pius Street  
 27920 Hoover  
 R.R. 4, Box 19  
 32 Brogan  
 366 Vinewood  
 805 Main Street  
 272 Niantic Avenue

Mt. Pleasant, Penna.  
 Whiting, Indiana  
 Utica 4, New York  
 Nanticoke, Penna.  
 Pontiac, Michigan  
 Detroit 11, Michigan  
 South River, N. J.  
 Detroit, Michigan  
 Chicago 9, Illinois  
 Syracuse 4, New York  
 Brooklyn 7, New York  
 Detroit 7, Michigan  
 Detroit 28, Michigan  
 Detroit 11, Michigan  
 Detroit 11, Michigan  
 Barnesboro, Penna.  
 Pittsburgh 3, Penna.  
 Center Line, Michigan  
 Bronson, Michigan  
 Wilkes-Barre, Penna.  
 Wyandotte, Michigan  
 South Amboy, N. J.  
 Providence, Rhode Is.

## III COLLEGE

Dylewski, John  
 Fajawa, Thaddeus  
 Jegierski, Daniel

2251 10th Street  
 8945 Pulaski Street  
 48 Wilson Street

Wyandotte, Michigan  
 Detroit 17, Michigan  
 Buffalo 6, New York



Kosiba, Joseph  
 Kwak, Thaddeus  
 Lezuchowski, Walter  
 Litka, Thomas  
 Machowski, Thaddeus  
 Marcinko, Andrew  
 Michalak, Donald  
 Mulka, Daniel  
 Murzyn, John  
 Musiński, Lawrence  
 Nowakowski, John  
 Orszewski, Bernard  
 Paniński, John  
 Rakoczy, Richard  
 Redwick, Adolph  
 Rusch, Donald  
 Sienkiewicz, Matthew  
 Śliwak, Richard  
 Smykowski, Eugene  
 Stone, Stanislaus  
 Sulka, Stanley  
 Tomaszewski, Chester  
 Tychulski, Jerome  
 Wendzikowski, Mecislaus  
 Wójciński, Leonard  
 Woźniak, Anthony  
 Wyzgoski, Robert

4026 Cameron Avenue  
 4453 South Wood Street  
 9607 Conant Street  
 4230 Mitchell Street  
 579 Dorothy Avenue  
 102 Chittenden Street  
 20250 Russell Street  
 R.F.D.  
 2438 White Oak Street  
 2481 17th Street  
 9148 Raymond Street  
 20 Downs Avenue  
 617 Tully Avenue  
 266 Richter  
 4621 Mitchell  
 3505 Piquette  
 4348 South Wood  
 620 Lefferts Place  
 54-30 14th Street  
 17810 Gable  
 812 Dwight Street  
 4021 Industrial Avenue  
 5933 Otis  
 142 Phyllis Avenue  
 33 Gibson  
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 245 W. Pike Street

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 Chicago 9, Illinois  
 Hamtramck 12, Mich.  
 Detroit 7, Michigan  
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 Detroit 3, Michigan  
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 Wyandotte, Michigan  
 Detroit 13, Michigan  
 Binghamton, New York  
 Syracuse 4, New York  
 River Rouge 18, Mich.  
 Detroit 11, Mich.  
 Detroit 11, Mich.  
 Chicago 9, Illinois  
 Bellmore, New York  
 Maspeth 78, New York  
 Detroit 12, Mich.  
 Kalamazoo, Michigan  
 Flint 5, Michigan  
 Detroit 10, Michigan  
 Buffalo 15, New York  
 Buffalo 6, New York  
 Posen, Michigan  
 Pontiac, Michigan

## II COLLEGE

Bielecki, Vincent  
 Bula, Edward  
 Dytkowski, Louis  
 Gerlock, Stanley  
 Hoppe, Lawrence  
 Jozwiak, Edward  
 Kazyak, Bernard  
 Kowalski, Anthony  
 Mack, Ronald  
 Mattern, Joseph  
 Myszak, Joseph  
 Novack, Joseph  
 Olszewski, Edward  
 Olszewski, Thaddeus  
 Piotrowski, Louis  
 Rajewski, George  
 Rutkowski, George  
 Sempowski, Robert  
 Smus, John  
 Sochacki, Richard  
 Watnoski, Henry

7314 Hartwell  
 625 East 9th Street  
 Baro Viero Avenue  
 51 Seminary Avenue  
 Main Street  
 633 North 16th Street  
 1510 W. McClellan  
 182 Sherman Avenue  
 6666 Floyd  
 621 5th Street  
 2313 Humboldt Street  
 222 Antoine Street  
 6102 Comstock  
 102 Fifth Street  
 2237 11th Street  
 14736 Lannette  
 3925 Oliver  
 18321 Riverside Drive  
 67 Moore Street  
 11827 Dwyer  
 19522 Joann

Dearborn, Michigan  
 Erie, Pennsylvania  
 McAdoo Heights, Penna.  
 Binghamton, New York  
 Posen, Michigan  
 Saginaw, Michigan  
 Flint, Michigan  
 Trenton 9, New Jersey  
 Detroit 10, Michigan  
 Menasha, Wisconsin  
 Flint 4, Michigan  
 Wyandotte, Michigan  
 Detroit 11, Michigan  
 E. Plymouth, Penna.  
 Altoona, Pennsylvania  
 Detroit 5, Michigan  
 Hamtramck 11, Michigan  
 Birmingham, Michigan  
 Springfield 7, Mass.  
 Detroit 12, Michigan  
 Detroit 5, Michigan

## I COLLEGE

Adamaitis, John  
 Białach, Robert  
 Buczynski, Bernard

19 Sycamore Street  
 3530-23rd Street  
 18 Sycamore Street

Wilkes-Barre, Penna.  
 Detroit 8, Michigan  
 Wilkes-Barre, Penna.



# STUDENT DIRECTORY

Ciempola, Edward  
 Cisek, Robert  
 Ejadowski, Frederick  
 Fabianowicz, Stanley  
 Gacioch, Stanley  
 Grabowski, Anthony  
 Greff, Thomas  
 Kamiński, Francis  
 Kasprzycki, Stanislaus  
 Kondziołka, Richard  
 Kozbiel, Kenneth  
 Krzystofik, Stanislaus  
 Maciejewski, Raymond  
 Makarewicz, Robert  
 Maras, Michael  
 Maxsween, John  
 Pietras, Thomas  
 Pisarowski, Daniel  
 Polakowski, Anthony  
 Rogers, Leonard  
 Saklaczynski, Anthony  
 Samoranski, Alfred  
 Sciera, Ronald  
 Sito, Joseph  
 Stepański, Thomas  
 Stryjewski, Jerome  
 Szymański, Gerald  
 Wadas, Eugene  
 Wagner, Arthur  
 Walczyk, Francis  
 Wawrów, William  
 Weiss, Frank  
 Witkowski, Robert  
 Wojciński, Edmund  
 Wyrostek, John  
 Yuergens, Jerome

R.113 W. Church Street  
 105 Englewood Avenue  
 405 Cedar Street  
 58-19 61st Street  
 2463 15th Street  
 5928 3 Mile Drive  
 12344 Charest Street  
 193 Green Street  
 2802 Powell Street  
 1023 Court Street  
 4717 W. Forest Home  
 632 Grand Street  
 2410 Larkins Way  
 91 Park Avenue  
 21 Loepere  
 208 Woodland Avenue  
 7610 Penrod Street  
 4513 30th Street  
 Route 1  
 1465 Palms Road  
 1525 Delaware Street  
 13680 Tacoma Street  
 237-24th Street  
 2646 Casmere  
 906 Lockwood  
 925 Ridgewood  
 8091 Westwood Street  
 205 Fairchild  
 19430 Packard  
 331 Apple Street  
 445 Centre Street  
 481 Madison Street  
 18815 Conley  
 33 Gibson  
 41 Everett Street  
 7400 Rosemont Street

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 Bellewood, Illinois  
 Manchester, New Hamp.  
 Maspeth 78, New York  
 Wyandotte, Michigan  
 Detroit 24, Michigan  
 Detroit 12, Michigan  
 Brooklyn 22, New York  
 Pittsburgh 4, Penna.  
 Utica 4, New York  
 Milwaukee 4, Wisconsin  
 Trenton 10, New Jersey  
 Pittsburgh 3, Penna.  
 Webster, Mass.  
 Buffalo 12, New York  
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 Detroit 10, Michigan  
 Powers, Michigan  
 Richmond, Michigan  
 Gary, Indiana  
 Detroit 5, Michigan  
 Niagara Falls, New York  
 Hamtramck 12, Michigan  
 Royal Oak, Michigan  
 Holly Hill, Florida  
 Detroit 28, Michigan  
 Nanticoke, Pennsylvania  
 Detroit 34, Michigan  
 Syracuse 4, New York  
 Fall River, Mass.  
 Wilkes-Barre, Penna.  
 Detroit 34, Michigan  
 Buffalo 6, New York  
 Warren, Rhode Island  
 Detroit 28, Michigan

## IV HIGH

Bałazy, Edwin  
 Choike, James  
 Coles, Richard  
 Dzbenski, Bernard  
 Gasiorowski, Robert  
 Gomulinski, Melvin  
 Góra, Richard  
 Gronkowski, Roman  
 Gryka, David  
 Jerzyko, James  
 Karczewski, Casimir  
 Katshir, John

822 Ash Street  
 18694 Beland  
 3179 E. Forest  
 681 Lambertson  
 4506 Montclair  
 8196 Kenney  
 13780 W. Outer Drive  
 3910 Prescott  
 234 Lake  
 3368 Frederick  
 811-3rd Avenue  
 50 Lorish Road

Wyandotte, Michigan  
 Detroit 34, Michigan  
 Detroit 7, Michigan  
 Trenton 10, New Jersey  
 Detroit 14, Michigan  
 Detroit 36, Michigan  
 Detroit 28, Michigan  
 Hamtramck 12, Michigan  
 Alpena, Michigan  
 Detroit 11, Michigan  
 Beaver Falls, Penna.  
 McKees Rocks, Penna.



Kokesh, Ronald  
 Kolasheski, Richard  
 Kowalewski, Albert  
 Krasowski, Joseph  
 Kwaśniewski, Paul  
 Leszczyński, Robert  
 Mocny, Robert  
 Nebus, Daniel  
 Padzieski, Richard  
 Przech, Albert  
 Smoliński, Chester  
 Sobeck, George  
 Stasiakowicz, Eugene  
 Szwar, Ernest  
 Ungiechajer, Ladislaus  
 Winiarski, Daniel  
 Zulewski, Gerald

12910 Greiner  
 710 N. Shamokin St.  
 2648 10th Street  
 4001 S. Archer  
 158 Meserole Avenue  
 1834 17th Street  
 820 South 14th Street  
 236 Feltus  
 25001 Fairmount  
 944 Lamberton  
 5414 Jos Campau  
 626 South 1st St.  
 2363 Wyandotte  
 5187 28th Street  
 142 Gold Street  
 828 So. Penna. Avenue  
 1234 Vinewood

Detroit 5, Michigan  
 Shamokin, Pennsylvania  
 Wyandotte, Michigan  
 Chicago 32, Illinois  
 Brooklyn 22, New York  
 Wyandotte, Michigan  
 Saginaw, Michigan  
 South Amboy, New Jersey  
 Dearborn, Michigan  
 Trenton 10, N. J.  
 Detroit 11, Michigan  
 Rogers City, Michigan  
 Hamtramck 12, Michigan  
 Detroit 10, Michigan  
 New Britain, Conn.  
 Morrisville, Penna.  
 Wyandotte, Michigan

### III HIGH

Baranowski, Eugene  
 Blaskovich, William  
 Bogucki, Walter  
 Buzun, Boguslaus  
 Demski, Robert  
 Dobrzecowski, William  
 Fedorowicz, Ronald  
 Gorzeński, Thomas  
 Horka, Donald  
 Kalasz, Thomas  
 Kapolka, Richard  
 Krisak, Edward  
 Kujda, John  
 Lazowski, Daniel  
 Lerczak, Kenneth  
 Lipka, Richard  
 Mardeusz, Richard  
 Novak, James  
 Pawłowski, Edward  
 Pernicki, Vincent  
 Pilarski, Edward  
 Ryan, Patrick  
 Skotek, Thomas  
 Sobczak, Lawrence  
 Sokołowski, Bernard  
 Waluk, John  
 Werzyński, Robert  
 Wiercioch, Stanley  
 Wojey, Jerome  
 Wolak, Richard  
 Zawadzki, Frank  
 Zettel, Kenneth  
 Ziebron, Peter

2996 Mount Troy Rd.  
 1312 Forest Court  
 3303 S. Electric  
 2287 Piquette  
 10070 Elizabeth  
 5100 Mitchell  
 2709 Holbrook  
 400 Lafayette  
 126 East Grant  
 5603 Weddel  
 713 Catherine  
 42 Taylor  
 R. 3 Box 203  
 3110 Weil  
 1305 S. Warner  
 12075 Grand Haven  
 5891 Lonyo  
 5141 Jos Campau  
 5300 Elmwood  
 48 N. Sheridan  
 3578 Ferry  
 7584 Lilac  
 633 Hancock  
 5361 31st Street  
 868 Progress  
 26 Smith Street  
 17360 Juliana  
 4364 Freer  
 29954 Hennepin  
 2075 Outer Drive E.  
 26 Kirby  
 3417 So. Road M-30  
 7586 Robinwood

Pittsburgh 12, Penna.  
 Ann Arbor, Michigan  
 Detroit 17, Michigan  
 Detroit 11, Michigan  
 Milford R 5, Michigan  
 Detroit 11, Michigan  
 Hamtramck 12, Mich.  
 Bay City, Michigan  
 Bronson, Michigan  
 Dearborn, Michigan  
 Duquesne, Penna.  
 Trenton 9, N. J.  
 Richmond, Michigan  
 Milwaukee, Wisconsin  
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 Detroit 10, Michigan  
 Detroit 11, Michigan  
 Detroit 11, Michigan  
 McAdoo, Penna.  
 Detroit 11, Michigan  
 Walled Lake, Michigan  
 McAdoo, Pennsylvania  
 Detroit 10, Michigan  
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 New Britain, Conn.  
 E. Detroit, Michigan  
 Detroit 10, Michigan  
 Garden City, Michigan  
 Detroit 34, Michigan  
 Lackawanna, New York  
 West Branch, Michigan  
 Detroit 34, Michigan

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Bohlinger, Charles  
 Cera, James  
 Chrobot, Leonard  
 Coles, Robert  
 Drouin, Lawrence  
 Godłowski, Robert

125 S. 3rd Street  
 3021 N. Humboldt  
 102 Meade Street  
 3179 E. Forest  
 11744 Rosemary  
 2329 Denton

West Branch, Michigan  
 Milwaukee 12, Wisc.  
 South Bend 12, Indiana  
 Detroit 1, Michigan  
 Detroit 13, Michigan  
 Hamtramck, Michigan



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Grzelak, Walter  
 Kopacki, Thaddeus  
 Kukulski, John  
 Leszczyński, Gerald  
 Lisek, Victor  
 Mackiewicz, Thaddeus  
 Majewski, Stanley  
 Mallat, Leonard  
 Masztakowski, Bernard  
 Michalak, Louis  
 Mikołajewski, Edmund  
 Mitan, Frank  
 Nelson, John  
 Opióła, Raymond  
 Otolski, Clement  
 Pawłowski, Arnold  
 Piaseczny, Samuel  
 Robinson, Gerald  
 Shaw, Cornelius  
 Smoliński, Stanley  
 Swalec, John  
 Świętoń, Donald  
 Swarc, Carl  
 Telesz, Joseph  
 Wojciechowski, Robert  
 Wojtowicz, John  
 Wolak, Stanley  
 Wróblewski, Francis  
 Zettel, Wayne  
 Zromkoski, Eugene

1103 Cleveland  
 2854 Phillips  
 3021 Evaline  
 1834 17th Street  
 2514 W. Huron  
 5333 Elmwood  
 1770 E. Grand Blvd.  
 18245 Roseland  
 17905 Anglin  
 922 So. Van Buren  
 16928 Allen  
 1307 Lakeview  
 3445 Gratiot Avenue  
 2104 McPherson  
 518 S. Carlisle  
 Main Street  
 25101 Rust Road  
 732 Broer  
 12107 Whithorn  
 3647 Alvina  
 4729 Mt. Elliott  
 7335 Winthrop  
 5187 28th Street  
 11389 Mitchell  
 715 S. Jackson  
 11681 Gallagher  
 2075 E. Outer Drive  
 53-18 72 Place  
 3417 South George Lake  
 RR. 3 Harrison

Hammond, Indiana  
 Berkley, Michigan  
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 Bay City, Michigan  
 Hamtramck 12, Michigan  
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 W. Branch, Michigan  
 New Chicago, Illinois

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 Baron, Leonard  
 Barrom, Allen  
 Bizon, Leonard  
 Bomber, Thomas  
 Charkowski, Clarence  
 Czajkowski, Henry  
 Daniel, John  
 Diotte, Peter  
 Dorsten, Donald  
 Drouin, Gilbert  
 Fiedor, Francis

8356 Rolyat  
 32 Miller Avenue  
 16944 Ziegler  
 9126 Keller  
 8225 Stahelin  
 3638 Lake  
 20141 Revere  
 5135 Wyoming  
 8111 Maxwell  
 42386 Huron River Dr.  
 11744 Rosemary  
 Box 315

Detroit 34, Michigan  
 Uniontown, Penna.  
 Wyandotte, Michigan  
 Detroit 17, Michigan  
 Detroit 28, Michigan  
 Kalamazoo, Michigan  
 Detroit 34, Michigan  
 Dearborn 2, Michigan  
 Van Dyke, Michigan  
 Belleville, Michigan  
 Detroit 13, Michigan  
 Mt. Pleasant, Penna.



Franckowiak, Paul  
     Gabriel, Edward  
         Gardocki, Thomas  
 Graye, Edmund  
     Gregor, Chester  
         Handley, Charles  
 Harris, Lawrence  
     Jaros, Clifford  
         Kasztan, Anthony  
 Klonowski, Daniel  
     Kolanowski, John  
         Koper, Stanley  
 Kosiba, Richard  
     Kowalewski, Alfred  
         Kowalewski, Robert  
 Krasowski, Casimir  
     Kudron, Jerome  
         Kula, Leo  
 Kulik, Anthony  
     Kush, Robert  
         Lachowicz, Thomas  
 Lenart, John  
     Lewandowski, Francis  
         Lucey, Michael  
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     Machnikowski, George  
         Majewski, Richard  
 Marszałek, Edward  
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     Oszustowicz, Richard  
         Owsiany, Albert  
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     Pietrzyk, Stanley  
         Pochmara, Alan  
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     Rogowski, Ronald  
         Rosh, David  
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     Sandecki, Victor  
         Sempowski, Thomas  
 Smolbowski, Thomas  
     Syrkowski, Joseph  
         Stec, Robert  
 Szczygielski, Joseph  
     Szewczyk, Walter  
         Szulborski, Richard  
 Szwarc, Gregory  
     Tschishart, Ronald  
         Wajda, Chester  
 Walbecq, Jeffrey  
     Wilamowski, Andrew  
         Winiarski, Michael  
 Wolski, Richard  
     Yaroch, Kenneth  
         Zagaiski, Gerald

4739 Lovett  
     33675 Prescott  
         1151 3rd Street  
 119 Lexington  
     Route 1  
         4109 35th Street  
 20049 Sunset  
     1318 Berten  
         378 Park Avenue  
 5681 Casper  
     12302 Gallagher  
         4543 S. Mozart  
 R 3 Box 404  
     5166 Belmont  
         25534 Annapolis  
 4001 S. Archer  
     2980 Bacon  
         Route 1  
 5689 Cecil  
     3678 Frederick  
         316 Helen  
 13051 Houston  
     3145 Frederick  
         25449 Colgate  
 885 Lothrop  
     4741 Plower  
         3344 E. Palmer  
 Box 12  
     903 Walbridge  
         9006 Gittins  
 12037 Sobieski  
     3253 Hanley  
         3405 Theodore  
 3310 Auburn  
     3475 Livernois  
         4414 Fredro  
 8500 Plainview  
     5230 Elmwood  
         E. Bridge Street  
 9886 Colwell  
     9558 Hartwell  
         18321 Riverside  
 18862 Conley  
     3408 Piquette  
         5719 Revnille  
 3881 Holbrook  
     5949 Kulick  
         13255 Conant  
 5187 28th Street  
     422 South Street  
         3025 Pitney Court  
 9811 Dixie Highway  
     11704 Moran  
         5347 Grandy  
 11761 Gallagher  
     423 E. Huron  
         5046 Studebaker

Detroit 10, Michigan  
     Romulus, Michigan  
         Wyandotte, Michigan  
 Royal Oak, Michigan  
     Ashland, Wisconsin  
         Detroit 10, Michigan  
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     Hamtramck 12, Michigan  
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     Detroit 10, Michigan  
         Detroit 12, Michigan  
 Detroit 28, Michigan  
     Detroit 11, Michigan  
         McAdoo, Pennsylvania  
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     Detroit 27, Michigan  
         Birmingham, Michigan  
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     Detroit 11, Michigan  
         Detroit 10, Michigan  
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     Detroit 10, Michigan  
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 Detroit 10, Michigan  
     Bad Axe, Michigan  
         Chicago 8, Illinois  
 Anchorville, Michigan  
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